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ANNUAL REPORT

OF THE

MYSORE ARCHAEOLOGICAL
DEPARTMENT

FOR THE YEAR 1944

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CONTENTS

PART I—Administrative.

	PAGE
Staff, Tours : Exploration, Architecture	1
Excavation, Conservation, Epigraphy, Numismatics	2
Manuscripts, Museum, Library, Publications, Other activities, Finances	3

PART II—Conservation of Ancient Monuments.

Kadur District.

Kaḍūr—					
Āṇjanēya temple					4
Yellambalasi—					
Kēśava temple					4
Paṭṭanagere—					
Lakṣmīnārāyaṇa temple, Nagaṛēśvara temple					5
Āsandi					5

Mysore District.

Suttūr (Nanjangud Taluk)—					
Nārāyaṇasvāmi temple, Sōmēśvara temple					6
Nanjangūd—					
Śrīkaṇṭhēśvara temple					6

Mandya District.

Seringapatam—					
Śrī Ranganātha temple—					
Garbhagriha, Outer walls of the garbhagriha, Tower of the garbhagriha, Second outer pradakṣhiṇa, Tower of the Mahādvāra.					7
Talkād—					
Kīrtinārāyaṇa temple					9
Belgoḷa—					
Janārdana temple					9
Bhaktavatsala shrine					10
Śrīnivāsakṣētra					10

Hassan District.

Śravaṇabelgoḷa—					
General, Kalyāṇi, Doddabeṭṭa					11
Image of Gōmṭēśvara, Chikkabeṭṭa					12
Bēlūr—					
Channakēśava temple—					
The Renovation Committee, H. H. the Maharaja					13
Bhakta vigraha, Commemoration					14
Araikere					15

Repairs and Maintenance of Ancient Monuments.

	PAGE
Hassan District	17
Shimoga District	17
Chitaldrug District	17
Tumkur District	18

PART III—Study of Ancient Monuments and Sites.

MYSORE DISTRICT.

Suttur (Nanjangud Taluk).

Situation	19
Nārāyaṇasvāmi temple—	
Varadarāja, Description of temple	19
Suttūramma temple—	
A Gaṅga structure	19
Sōmēśvara temple—	
General description, Choḷa Liṅga, Śankaranārāyaṇa, Navaranga maṇḍapa, Tower	20
Old images	21
Virabhadra temple—	
Virabhadra and Pārvati	21
Srī Virasimhāsana Maṭha	21

Mysore

Old Relics at the Mysore Jail—	
An old cannon, Earlier structures	22

KOLAR GOLD FIELDS.

Ancient Gold-extracting Implements from Kōlār—	
Prehistoric anvils and mullers	23

KADUR DISTRICT.

Kadur.

Ancient Images and Pillars near the Sinīrhoḍa—	
Sinīrhoḍa, Hoysaḷa Gaṇēśa	24
Rāshṭrakūṭa pillars—	
First pillar from the East, Second pillar from the East	25
Third pillar from the East	26
Fourth pillar from the East	27
Chennakēśava temple—	
General description, The images	27

Pattanagere.

Situation	28
-----------	----

Lakshminārāyaṇa temple—				PAGE
General description, The images, Navaraṅga	...	...	...	28
Main image	...	...	...	29
Nagarēśvara temple—				
An old structure	...	...	...	29
Asandi.				
Virabhadra temple—				
Doorway of main cell	...	...	...	29
Ceilings	...	...	...	30

MANDYA DISTRICT.

Belagola.

Old agrahār town, Jain Basti	...	...	...	31
Janārdana temple—				
Vishṇuvardhana's earliest inscription, Outside view of temple	...	...	...	31
Inner pradakṣhiṇa, Tower, Sukanāsi, Garbhagriha, Main image	...	...	...	32
Porch	...	...	...	33
Bhaktavatsala shrine—				
The plan, Outer view, The god	...	...	...	33
Goddess shrine—				
A plain structure, The goddess	...	...	...	33

PART IV—Numismatics.

Coins acquired by purchase—				
Copper coins of the Nāga dynasty, Billon coin of Mihirabhōja of Kanauj	...	...	...	34
Billon coins of Ghiyāsuddīn Tughlak	...	...	...	35
Treasure Trove coins—				
Kolar District	...	...	...	35
Shimoga District	...	...	...	37
Kadur District	...	...	...	37

PART V—Manuscripts and Historical Records.

Śrīrangapaṭṭanada Charitre—				
The manuscript, Tradition, Vijayanagar, Mysore rulers	...	...	...	39

PART VI—Inscriptions.

HASSAN DISTRICT.

Arakalgud Taluk.

Lithic record at Kaigōd	...	...	...	41-42
Record on the brass plate at Rāmanāthapur	...	...	...	42
Lithic record at Basavāpaṭṇa	...	...	...	42-43

KADUR DISTRICT

Kadur Taluk.

	PAGE
Lithic record at Kottagere	43-45
Lithic record at Yellambalase	45-46
Lithic record at Chikkanāyakanahalli	46-49
Lithic record at Kāmēnahalli	49
Lithic record at Keresante	49-52

Mudagere Taluk.

Copper sheet record at Beṭṭadamane	52-53
------------------------------------	-------

MANDYA DISTRICT.

French-Rocks Taluk.

Lithic record at Bēvinakuppe	53-54
------------------------------	-------

Seringapatam Taluk.

Lithic records at Belgoḷa	54-58
---------------------------	-------

MYSORE DISTRICT.

Mysore Taluk.

Lithic records at Mallegauḍana Keppala	58-60
--	-------

Krishnarajanagar Taluk.

Bāradūr copper plate grant of Śrīpuruṣha	60-70
--	-------

Hunsur Taluk.

Lithic record at Ratnāpuri	70
Lithic record at Dharmāpura	70

Periyapatna Taluk.

Lithic records at Beṭṭadapur	70-71
------------------------------	-------

Nanjangud Taluk.

16 copper plate records in the Rāghavēndrasvāmi matt at Nanjangūd...	71-158
Lithic records at Hadināḍu	158-160

SHIMOGA DISTRICT.

Nagar Taluk.

Lithic records at Kachchagebail	160-164
Lithic record at Nagar	164
Lithic record at Kavuri	164-165
Lithic record at Goragōḍu	165-166

Sagar Taluk.

	PAGE
Lithic records at Sētu ...	166-167
Record on the wooden beam at Vaddaḷḷi ...	168
Lithic record at Sitūr ...	168

Sorab Taluk.

Copper plate record from Hāromuchchaḍi ...	168-172
--	---------

RECORDS OUTSIDE THE STATE.

South Canara District.

Records at Kollūr ...	172-175
List of Inscriptions published in the Report ...	176-183
APPENDIX A—List of Photographs taken during the year ...	184-185
APPENDIX B—List of Drawings prepared during the year ...	185
APPENDIX C—List of Books acquired for the Library ...	186-187
APPENDIX D—Statement of Expenditure ...	187
INDEX ...	189-200

ILLUSTRATIONS.

PLATE

- I. (1) Varadaraja, Narayanasvami Temple, Suttur.
 (2) Sankaranarayana, Somesvara Temple, Suttur.
 (3) A Votive relievo, Do do
 (4) Chamunda, Do do
- II. (1) View, Do do
 (2) Trimurti lintel above the Navaranga doorway, Somesvara Temple, Suttur.
 (3) Doorway, Virabhadra Shrine, Suttur.
- III. (1) Ganesa, Kadur.
 (2) A Rashtrakuta Inscription Pillar, Kadur.
 (3) Chennakesava, Chennakesava Temple, Kadur.
 (4) Vithala, Do do
- IV. The four faces of the second pillar from the east, Anjaneya Temple, Kadur.
- V. (1) First pillar from the east, Anjaneya Temple, Kadur.
 (2) Two faces of the third pillar from the east, Kadur.
 (3) Two other faces of the third pillar from the east, Kadur.
 (4) Fourth pillar from the east, Anjaneya Temple do
- VI. (1) Oblique view of the central ceiling of the Navaranga, Virabhadra Temple, Asandi.
 (2) Doorway of the main cell, Virabhadra Temple, Asandi.
 (3) A pillar of the Navaranga, Do do
- VII. (1) Lakshminarasimha, Kesava Temple, Yellambalsi.
 (2) Venugopala, Do do
 (3) Doorway jambs, Ruined Kallesvara Temple, Yellambalsi.
- VIII. (1) Prehistoric anvils and mullers.
 (2) Bhaktavatsala Temple, Belgola—Ground plan.
- IX. (1) Janardana, Janardana Temple, Belgola.
 (2) The Mahadvara, Chamundesvari Temple, Chamundi Hill, Mysore.
 (3) and (4) Views of Bhaktavatsala Shrine, Belgola.
- X. (1) Ganga Inscription, Yellambalsi.
 (2) Some details of eaves, Kesava Temple, Belur.
- XI. (1) Inscription of Vishnuvardhana Hoysala at Janardana Temple, Belgola.
 (2) An old cannon found at the Jail, Mysore.
- XII. Inscription of Sripurusha.
- XIII. Copper plate grant of Tirumalaraya to Emmebasava.
- XIV. Copper plate grant of the Vijayanagar King Srirangaraya.
- XV. Copper plate grant of the Mysore King Devaraja.
- XVI. East doorway, Kesava Temple, Belur.

ARCHAEOLOGICAL SURVEY OF MYSORE

ANNUAL REPORT FOR THE YEAR 1943-44

PART I—ADMINISTRATIVE

Staff. Dr. M. H. Krishna, M.A., D.LIT. (Lond.), continued as Director of Archaeological Researches in Mysore in addition to his duties as Professor of History in the University. In continuation of the

period of his deputation in Northern India from 18th December 1943 to 9th January 1944, he went on privilege leave for 10 days till the 17th January 1944. During the period of his absence from the headquarters, Mr. L. Narasimhachar, M.A., Assistant to the Director, was in charge of the duties of the office. Mr. M. Seshadri, M.A., Lecturer in History, Intermediate College, Mysore, was appointed O. O. D. as Junior Technical Assistant in this Department with effect from 23rd August 1943. The place of Architectural Assistant has continued to be vacant; proposals to fill up the vacancy have been sent up.

Owing to considerations of war economy and concentration on the work at the excavation finds, extensive tours for exploration of the ancient sites and monuments could not be undertaken in the State. While attending the Conferences in Northern India on deputation, the Director availed of the opportunity to study several monuments, excavations and museums in Northern India. In the Mysore State tours were undertaken to Seringapatam, Bēlūr, Arsikere, Chitaldrug, Bangalore, Nañjangūd and Belgola for inspection of the ancient monuments and concerting measures of conservation. The Assistant to the Director toured in parts of Bēlūr, Chikmagalūr, Kadūr and Seringapatam taluks, while the Pandits toured in parts of the Shimoga district and in the Mysore district and the neighbourhood.

Interesting pillars bearing minute sculptures on the four sides and assignable to the Rāshtrakūṭa period were discovered in Kadūr. In Belgola the shrine of Bhaktavatsala is raised in a circular shape. The images of the Seven Mothers in the Hiredevī temple near Balamuri are all beautiful and forceful and ascribable to the Chōla period.

Though no fieldwork in excavation was done during the year, the work of preparing the Chandravaḷḷi Excavation monograph for publication was continued. Photographs of typical antiquities have been taken and drawings of select pottery specimens completed. Notes on individual excavations have been written out and are ready to be sent to the press.

Excavation.

The views of the Director in regard to the classification of the Ancient Monuments in the State and the need for revising the present arrangement in the interest of efficiency, were submitted.

Conservation.

In connection with conservation, the temple of Kirtinārāyaṇa at Talkāḍ, the Chennakēśava temple at Bēlūr, the Īśvara temple at Arsikere and the Raṅganātha temple at Seringapatam were inspected and conservation proposals were forwarded. Estimates for the repairs of these and other monuments in the State were scrutinised and returned either with countersignature or with proposals for revision as circumstances required. Arrangements to conduct experiments in regard to the conservation of the Gomata colossus at Śravaṇabelgoḷa have been made and solutions from the Indian Institute of Science, Bangalore, and the Archæological Chemist with the Government of India, have been obtained. The Director's remarks on the report of the Assistant to the Director who had been deputed to Elephanta in connection with the conservation of the colossus were submitted.

The Director took part in the proceedings of the Renovation Committee in regard to the preservation of the Kēśava temple at Bēlūr. The Commemoration ceremony of the temple and the installation of the Bhakta-vigraha of His late Highness Sri Krishnaraja Wadiyar were duly celebrated by His Highness the Maharaja Sri Jayachamaraja Wadiyar Bahadur during December 1943. A suitable inscription commemorating the conservation work was also set up.

The total number of inscriptions collected during the several tours of the year is about fifty. Of these three are copper plate records and the rest are stone inscriptions. Among the copper plate records one set belongs to the time of the Gaṅga king Śrīpuruṣa and indicates that the king lived for about a hundred years. Among the lithic records, the inscription engraved on the basement cornice of the garbhagriha of the Janārdana temple at Belgoḷa is dated in 1098 A. D. and happens to be the earliest inscription yet discovered of the time of Viṣṇuvardhana Hoysala.

Epigraphy.

Eleven new coins were purchased during the year from the Director of Archæology, Gwalior. The 63 gold coins obtained through treasure trove last year were studied, identified and classified. (Please see Part IV of the Report). The old coins of Chandravaḷḷi are being further classified and studied and the catalogue is being revised for publication.

Numismatics.

Manuscripts. A Kannada manuscript relating to the history of Kempe Gauḍa II of Bangalore was examined. Another manuscript relating to the history of Seringapatam was also examined and a review of it is published in Part V of this Report.

Museum. A set of copper plates relating to the history of the Gaṅgas was purchased for the museum. The coins acquired for the museum during the year have been mentioned above. The Chandravalli antiquities exhibited in the museum were all taken out and re-classified.

About twenty publications were added to the Office Library.

Library.

Publications. The Annual Report of the Department for 1942 was published. That for 1943 was completely printed and is in the course of submission to Government. Supplements to the *Epigraphia Carnatica*, Vols. XIV and XV (Mysore and Hassan districts) were completely printed and are being distributed. The Guide books to Bēlūr, Seringapatam and Śravaṇabelgoḷa were revised and issued. In connection with the installation of the Bhakta-vigraha of His late Highness Sri Krishnaraja Wadiyar at Bēlūr; a souvenir was issued commemorating the renovation work carried out at the temple.

Other activities. The Director accompanied the Hon'ble British Resident in Mysore to Seringapatam to show him round the monuments and explain the history of the place. During January 1944 he accompanied Their Highnesses the Maharaja and Maharani of Travancore to Bēlūr and Seringapatam to show them round the monuments. During June 1944 he accompanied His Highness the Jam Saheb of Nawnagar to Seringapatam to show him round the monuments and the exhibits at Scott's Bungalow.

The Department participated in the exhibitions held during the Silver Jubilee celebrations of the Government Muhammadan College, Madras, the Kannada Sahitya Parishat Sammelana, Shimoga, and the twentieth session of the Indian Historical Records Commission at Aligarh.

Periodical notes of inspection and reports, answers to queries, etc., were being submitted from time to time.

Finances. The receipts and expenditure of the Department under the budget heads amounted to Rs. 12,989-5-0 and Rs. 12,707-9-0, respectively, during the year. A sum of Rs. 281-12-0 was realised by the sale of the departmental publications and photographs.

The success of the work of the department, in spite of the obvious want of adequate staff, has been due to the sincere co-operation of the members of the staff and their enthusiasm for research and willingness to work overtime as exigencies demanded.

PART II—CONSERVATION OF ANCIENT MONUMENTS.

Conservation Report on the monuments inspected by the Department of Archaeology, during 1943-44.

KADUR DISTRICT.

Kadur.

ĀṆJANEYA TEMPLE.

The four pillars of dark soapstone in the verandah of the Āṇjaneya temple standing on the northwest bank of the Sīnīrhoṇḍa are all good works of art with minute figure sculptures and are worthy of preservation as examples of the Rāshṭra-kūṭa period. They may be removed to a museum since they are best displayed there. Similarly the mutilated image of Gaṇeśa set up against the front wall of the adjoining Īśvara temple may also be removed to a museum.

Yellambalasi.

KEŚAVA TEMPLE.

The repairs proposed in the Annual Report of this Department for 1942, page 12, are very necessary and urgent, since the temple is fast going to ruin and would collapse before long, if neglected. Some of the beams above the Lakshmi-narasimha shrine have become dislodged. They should be set in position very early. The roof, too, of the temple and particularly on the northern and north-eastern sides requires to be made waterproof. The outer walls on the north-eastern side have become greatly dilapidated, so that immediate attention seems very necessary.

The filthy surroundings of the temple need also to be improved and tidied up. Owing to the party struggles in the village, the temple is being neglected by the villagers. The local Shanbhogue Mr. Venkatasubbiah has been taking keen interest in the institution and maintaining the Archak in his house. He volunteers to donate a sum of Rs. 1,000 for the renovation of the temple and raise also subscriptions as far as possible. The amount thus collected may be supplemented by a suitable grant from the general muzrai funds and the repairs to the temple may be undertaken.

The mukhamantapa of the temple may be used as a local museum for collecting and preserving stray sculptures and inscriptions lying here and there in the vicinity of the village. The image of Sarasvatī in front of the village was intact at the time of inspection in 1942; but it is now pulled down by some of the villagers

deliberately and is broken to several pieces. The pieces are lying nearby. They may be recovered and the image restored and preserved. An important inscription of the time of the Gaṅga king Śrīpuruṣa is lying in a neglected state in a coconut grove to the east of the tank. It may also be preserved. Likewise, the doorway and lintel piece of the ruined Īvara temple to the north of the tank may also be carefully preserved in the local museum. The old cannon pieces lying in the navaraṅga of the Kēśava temple may be removed to a safe place in Kaḍūr or sent over to the Archæological Museum at Mysore.

Pattanaḡere.

LAKSHMINĀRĀYAṆA TEMPLE.

The temple of Lakshminārāyaṇa is almost intact and contains good sculptures in the cells. By effecting some initial repairs and tidying up the surroundings regular worship can be arranged for. The roof and flooring of the temple require early attention.

The archak may be assigned the duties of a caretaker in addition and paid some allowance. The small sum of Re. 1 per mensem which he is getting at present is hardly encouraging to him.

It is reported that the temple was formerly in enjoyment of an inam plot to the extent of about 20 acres near Ballekēre. If possible, this land may be restored to the temple. It is also reported that a sum of about Rs. 1,000 is at the credit of the institution. This sum, supplemented by a suitable grant from Government would perhaps be enough to effect the initial repairs.

NAGARĒŚVARA TEMPLE.

This is perhaps the oldest structure in Pattanaḡere, though it is simple in design and workmanship. Among its devotees, the Vaiśyas of Bīrūr particularly, like Mr. K. T. Satyanarayana Setty, may be encouraged to provide for the cost of the initial repairs and regular worship.

Asandi.

The conservation proposals in respect of the Gaṅgēśvara and Brahmēśvara and Virabhadra temples at this place are published on page 13 of the Annual Report of this Department for 1942. Early steps may be taken to effect the repairs, since the villagers have been neglecting the upkeep of the monuments owing to party feelings. All white-washing of the walls, etc., in the Virabhadra temple should be slowly and carefully scraped off and the railings of about the Rāshtrakūṭa period in front of the temple preserved in a better place.

MYSORE DISTRICT.

Suttur (Nanjangud Taluk).

NĀRAYANASVĀMI TEMPLE.

This temple may be put into Class III for purposes of conservation on account of the image. The brick vimāna which is much damaged may be removed and the rest of the temple put into a state which will prevent further deterioration.

SŌMEŚVARA TEMPLE.

This temple is classed as a Third class Ancient Monument. Its original tower is seen in a photograph retained in the matt. It is seen that the top was an ornate Hoysala structure with numerous potstone sculptures which are finely designed, though rudish and lacking in finish, with yakshas and dancers under tōraṇas. It appears the top was pulled down with the permission of the Government Architect and a new ugly tower was constructed. The old sculptures are imbedded in the compound wall and preserved.

Nanjangud.

ŚRIKANTHĒŚVARA TEMPLE

The east face of the tower has been repaired. The repairing of the other faces may be taken up. The pavement has been reset and cement-pointed. The images in the prākāra require to be cleaned. The repairs proposed in the Annual Report of this Department for 1940 and 1941 in respect of the sōmasūtra, the roof drains, etc., are yet to be done.

MANDYA DISTRICT

Seringapatam.

ŚRI RAṄGANĀTHA TEMPLE.

The Raṅganātha temple at Seringapatam was inspected during September 1943 in the company of the Executive Engineer, Mandya, and the following detailed conservation note was forwarded by the Director of Archaeology with a request that a detailed estimate in respect of the several items of repairs might be forwarded for the Director's countersignature. The receipt of the estimate is awaited.

Garbhagriha:

1. The inside walls of the garbhagriha may be whitewashed with a special mixture of white clay (ಅರಮಣ್ಣು or ನಾಮ) mixed in sandal water, without touching any sculptured parts.

2. The holes in the flooring may all be packed and closed with cement mortar and jelly, except the sōmasūtra.

Outer walls of the garbhagriha:

3. The pointing on the outer walls has to be done inconspicuously using mortar coloured so as to resemble the colour of the stones.

Tower of the garbhagriha:

4. The stucco sculptures, etc., of the vimāna tower require to be suitably touched up here and there. On the south-west side of the tower and at the top the original plaster work has peeled off. The portion may be replaced by fresh mortar work; but the mortar to be used requires to be of a colour matching the surroundings.

Second outer pradakshina:

5. The flooring of the second pradakshina is uneven in several places. The stone slabs may be reset evenly and pointed with coloured cement.

6. The walls have been indiscriminately whitewashed and the inscriptions covered with chunām. The chunām coating of the sculptures and inscriptions requires to be carefully scraped off without damaging the sculptures or letters. Further whitewashing of these portions should not be permitted.

Tower of the Mahadvāra:

7. The north-eastern and south-western corners of the mahādvāra have developed cracks from the fifth storey to the bottom, so that in every storey the cracks are clearly visible. The portions have to be properly secured from getting out of plumb and collapsing. The introduction of suitable bond stones, L-shaped bands, dowels, etc., may all be considered and tried as also steel bars from the north-east wall to the south-west wall as at the Victoria Jubilee Hall in Mysore, tightened by double screw jacks. And the cracks will have also to be grouted with cement. The outer stone walls of the mahādvāra have to be properly strengthened so as to be able to bear the weight of the tower above. In the north-east part several of the slabs have become somewhat dislodged or out of plumb due to sinking. Here the foundation has to be strengthened by underpinning. On the west, south-west and south sides the joints between the slabs have widened in several places and some of the caves-shaped stones have developed vertical slits due to the weight

above, on the one hand, and the growth of pipul plants in between them on the other. Some effective tree-killer may be tried for eradicating the roots and the joints between the slabs on all the faces grouted with cement so that the stone portion of the tower might become a solid mass, capable of bearing the weight of the masonry tower above. But the pointing of the joints will have to be done inconspicuously in coloured mortar so as to resemble the stones used.

8. After suitably treating the cracks in each storey, the walls on the inside may be plastered.

9. The old wooden beams and pillars which have been eaten up or otherwise have become useless may be replaced by new ones and properly preserved by the use of preservatives.

10. The flooring of each storey has to be redone thoroughly providing for a proper outlet for water through an inconspicuous pipe which may be introduced vertically right from the topmost storey.

11. Inside the topmost storey the wooden beams and pillars have to be reset immediately. The fissures in the brick roof have to be filled up and the inner face has to be well plastered. The bats inhabiting the storey must be driven out by keeping cowdung, grass, etc., smouldering for one or two days and spraying phenyl. A trap door or wire-netting may be provided for the top floor in order to prevent the bats from coming back to it.

12. The outer face of the tower is much coated over with chunām, so that all the sculptured portions have become completely covered. The chunām needs to be carefully scraped off slowly so that the original stone or plaster work is laid bare to view from bottom to top.

13. Renovation of the mutilated sculptures should follow original models in every case. What has been done so far in the uppermost three storeys cannot meet with my approval. It is a pity that the work has progressed too far to be remedied. The sculptures and other details have been worked out according to the fancy of the workers who have not understood the spirit of Indian sculpture. These workers have been trained in the Western school of art which lays stress on realistic details, while the original sculptures of the tower have been worked by artists who followed the old Indian idealistic standards. The atmosphere created by the present renovation work is alien to that of the original and should not be allowed to be proceeded with, at any rate, in regard to the remaining storeys of the tower. It is desirable that two or three workmen trained in the local style of architecture and sculpture may be employed in addition to those already working and renovation work carried on very carefully under proper supervision following invariably the contour of the originals themselves and with reference, wherever necessary, to the sculptures existing on the tower of the garbhagriha.

14. It is also necessary, before proceeding further, to prepare working drawings for the four faces of each storey of the tower, so that the details of the sculptures, the symbols held by the figures, and the several ornamental motifs may not be lost sight of.

15. Enlarged photographs, too, in respect of each face of the tower may be arranged to be obtained for guidance of the workers.

16. Electric lights may be provided in each storey of the tower to facilitate periodical inspection of the storeys.

Since forwarding the above conservation note, the tower of the Ranganātha temple, that is, the exterior face only, has been entirely replastered, the original stucco images being replaced by new ones. Incidentally it has to be observed that the original character of the tower is totally lost and the style of the present stucco images is definitely alien to Indian atmosphere. If the Public Works Department had consulted the Director of Archaeology at the outset and his countersignature obtained for the estimate for Rs. 19,141 before it was sanctioned by Government, it would have been better. But it is too late now and the work has been done.

Talkad.

KĪRTINĀRĀYAṆA TEMPLE.

As per Government orders no repairs can be done to any ancient monument on the conservation list without obtaining the countersignature of the Director of Archaeology for the estimate of repairs. But in the case of the Kīrtinārāyaṇa temple at Talkād, as in that of the Ranganātha temple at Seringapatam, it was found that repairs to the extent of nearly Rs. 2,000 including the construction of size stone walls, the removal of brickwall, re-roofing, etc., had been carried out without any intimation to the Archaeological Department. Accordingly a joint inspection to rectify the flaws and propose suitable alterations and additions in the estimate was held in October and a revised estimate was called for. Since even this latter estimate contained several undesirable items and was also not satisfactory in certain other respects another joint inspection in the company of the Executive Engineer was made in May and a fresh estimate was asked to be prepared and forwarded for countersignature. The receipt of the fresh estimate is awaited.

Belgola.

JANĀRDANA TEMPLE.

Though plain of structure, the chief interest of this temple lies in the fact that it was built and endowed during the days when the Hoysala king Vishnuvardhana was yet a yuvarāja. His earliest inscription so far found is inscribed on the

basement cornice of the garbhagriha of the temple. The image, too, of Janārdana in the main cell is of good workmanship, so that the monument deserves to be included in the III class list and preserved from further decay. Some initial repairs to the roof and walls may be caused to be made and the flooring generally levelled up. The surroundings need to be cleared of the rubbish and made neat and tidy.

BHAKTAVATSALA SHRINE.

This shrine which stands to the south-west of the Janārdana temple is built in a plan which is rather rare in the Mysore State. It is a small neat structure almost intact and can be preserved without incurring great expenditure. The slabs of the outside walls have become a little out of plumb here and there and can be held in position by cement-grouting the joints. The brick vimāna above the cell may be examined with a view to its restoration if possible. Otherwise it may have to be knocked down completely and the roof made water-proof. Here also the surroundings need to be levelled up and made neat and tidy. The temple may be put into class II for purposes of conservation.

All the stray sculptures and inscriptions found in the vicinity of the place may be brought over and preserved in the enclosure of the temple. One of the important inscriptions belonging to the early Mysore period was standing near the well in front of the temple. Unfortunately it has been broken to pieces by the P.W.D. contractors and used in the construction of some steps by the side of a culvert across a channel to the south-east of the Janārdana temple. One of the pieces was actually traced when the spot was examined by the members of the Department. The Deputy Commissioner and the Executive Engineer, Mandya, have both been addressed in the matter and requested to make arrangements to recover all the four pieces of the inscription and send them over to the Archæological Department at Mysore, for being restored.

SRINIVĀSAKSHĒTRA.

It is a pity that the temple here, the original structure of which goes back to about the Chōla period and contains beautiful figures, has become totally neglected. It is in an awful state of ruin and requires immediate renovation particularly with regard to the original structure. If necessary all the accretional structures in the compound may be knocked down. The trees and other vegetation growing in several parts in the area should all be cut down. The leaky roof should be made waterproof. The dislodged slabs should be set right and the joints grouted with suitably coloured mortar. The emoluments of the archak are too low to induce him to take care of the temple. He may be given a suitable allowance to encourage him to look after the monument better. The temple may be included in the III class list of Ancient

Monuments for purposes of conservation and the initial repairs mentioned above may be effected.

HASSAN DISTRICT.

Sravanabelgola.

In connection with the repairs to the monuments at Śravanabelgola an estimate for Rs. 26,000 was received from the Executive Engineer, Hassan. It was however returned with the request that some of the items might be modified and some more added on. The conservation proposals regarding the monuments are as follows :—

GENERAL.

1. The entrance to the town should be laid out by acquiring the lands and provision made for parking carts and cars and for having a one way traffic into and out of the town.
2. A large number of rest houses may be caused to be constructed.

KALYANI.

3. Water must be pumped out and the inlet and outlet may be opened and provided with shutters.
4. The gōpuras and maṇṭaps may be pointed with suitably coloured mortar

DODDA BETTA.

5. Provision of railings on both sides of the steps leading to the hill temple may be provided.
6. The inscription of Rangaiya at the back of the Brahmaḍēva shrine may be released to view.
7. The damaged corners of the 2nd gateway may be covered up and the lichens carefully removed by chemical wash.
8. The cuttings at the base of the pillars of the 3rd gateway may be pointed with coloured mortar.
9. Part of the wall belonging to the 4th gateway is out of plumb. It may be reset and the neighbourhood pointed with mortar. The leaks of the gate may be stopped and the mud walls removed and opened out as far as possible.
10. The north and east faces of the platform of the Oḍegal Basti are out of plumb. They may be rebuilt with concrete filling.

11. The roof of the Brahmādēva pillar maṇṭapa may be reset. The lichen may be removed and the pillar cleaned.

12. One of the joints of the sixth gateway is out of plumb; the upper brick work may be removed and a separate light parapet put in.

13. For the irregularly settled flooring of the pradakṣhiṇa, a concrete bed may be provided, the slabs being reset and pointed with cement. Outlets for rain water may be given in the walls.

14. The ugly walls covering the small doorway on the west may be removed and battened wooden doors provided.

15. The Chāmarāja Maṇṭap may be rebuilt with the old materials.

16. The dressed stone pillars of the Guḷlakāyajji maṇṭap, etc., should not be covered with whitewash or paint. The out of plumb pillars may be reset.

17. The cactus tree growing on the brick top of the Vardhamāna Basti should be removed and the brickwork rebuilt.

18. An entrance may be opened in the western wall of the enclosure of the hill temple from which the pilgrims that enter may go out after finishing the worship.

IMAGE OF GOMATESVARA.

19. Injections with a hypodermic needle as suggested by the Director-General of Archaeology in India may be tried, the liquid being obtained from the Western Circle.

CHIKKA BETTA.

20. The area of inscriptions may be circumscribed by rockcut arc-like channels on the east and west.

21. The disintegrating granite cornices of the south wall of the Pārśvanātha Basti may be treated with preservatives and the result studied.

22. The brick tops of the Mahānavami maṇṭapa need replastering. The inscription pillar which is out of plumb may be observed for further settling.

23. The corners of the Śāntinātha Basti may be pointed with suitably coloured mortar.

24. The Bharatēśvara image may be railed off and hitting the image with stones should not be permitted.

25. The load on the roof of the Chandraprabha basti may be lightened.

26. The floor of the pradakṣhiṇa in the Kattale basti requires to be paved.

The brick walls are to be rebuilt with size stones and the roof is to be completely remade. But the old frame work should not be disturbed.

27. The barred windows in the Chandragupta basti (east side) are out of place. The spaces on the fifth window are too wide. Expanded metal could be inserted at the back of the windows if possible.

28. The garbhāṅkaṇa at the Ādiśvara basti has to be plastered. The supporting pillars here are upside down.

29. The walls of granite at the Chāmunḍarāya basti are peeling off. The navaraṅga is leaky. The red lead covering the image in the upstairs may be removed.

30. Props are needed for the western pillars at the north Ādiśvara basti.

31. The north beam of the Śāsana Maṇṭapa requires to be replaced and the ugly wall removed.

32. The roof of the north Śāntīśvara basti requires to be replaced.

33. The damaged maṇṭapas near the dome may be removed.

Belur.

CHENNAKĒŚAVA TEMPLE.

On the recommendation of the Archaeological Department in 1929, the question of opening out the courtyard and renovating the Chennakēśava temple stage by stage, was taken up by the Mysore Government and the Belur Temple Renovation Committee was formed in 1935 for carrying out the work systematically. All the ugly and dilapidated later structures like the Nāganāyakana maṇṭapa were removed and the sculptures were cleared of age-old soot and wax. The ceiling of the śukanāsi, the north-east wall of the main temple and the sanctum of the Chennigarāya shrine were rebuilt, the buildings abutting the east, south and north ramparts were repaired, the compound was paved, new images of Rāmānuja and Garuḍa replaced the damaged ones, a new car shed was built, the front of the temple was improved, electric lighting was installed and a host of smaller repairs were carried out. The materials were obtained free locally. The Archaeological, Muzrai, Public Works and the Electrical Departments gave their supervision with little extra cost and the funds generously granted by Government from the Muzrai and State funds were utilised mainly for the workmen's wages and other sundry expenses. The total work carried out is estimated at nearly five lakhs of rupees, while the actual expenses have amounted to only a little over one lakh. This conservation work and the scientific skill, zeal and co-operation evinced by the various limbs of the Government of Mysore in carrying it out, have won the admiration of the Director-General of Archaeology in India and other distinguished visitors.

Thanks to the generosity of His late Highness Śrī Krishnarāja Wadiyar IV and His Highness Śrī Jayachāmarāja Wadiyar Bahadur—may

H. H. The Maharaja. His dynasty endure for ever—the labours of the Renovation Committee have been rewarded by the preservation of one of the greatest treasure houses of Indian art. The temple has been restored

as nearly as possible to its original form. Only two major items of work now remain to be attended to: the mahādvāra and the vimāna.

In commemoration of the work carried out during the enlightened rule of His late Highness Sri Krishnarāja Wadiyar IV and as a mark of His late Highness' devotion to the deity and personal interest in the conservation of the temple, a statue in bronze of His late Highness, which was got prepared at the Chamarajendra Technical Institute, Mysore, was consecrated and installed at the temple along with the metallic statue which is traditionally identified with Vishnuvardhana, the builder of the temple. The commemoration ceremony was performed by His Highness Śrī Jayachāmarājendra Wadiyar Bahadur during December 1943.

Following the ancient custom, a commemorative inscription in Kannada was also set up, giving a very brief account of the work done. The text of the inscription reads as follows:—

ಸೂರ್ಯ ಚಕ್ರ ಗಂಡಭೇರುಂಡ ಶಂಬ ಚಂದ್ರ
|| ಶ್ರೀಃ ||

ಯಂ ಶೈವಾಸ್ತಮುಪಾಸತೇ ಶಿವ ಇತಿ ಬ್ರಹ್ಮೇತಿ ವೇದಾಂತಿನೋ |
ಬೌದ್ಧಾ ಬುದ್ಧ ಇತಿ ಪ್ರಮಾಣಮಪಿ ಕರ್ತೇತಿ ನೈಯಾಯಿಕಾಃ ||
ಅರ್ಹಸ್ತತ್ಕಥ ಜೈನಶಾಸನರತಾಃ ಕರ್ಮೇತಿ ಮೀಮಾಂಸಕಾಃ |
ಸೋಽಯಂ ನೋವಿದಧಾತು ವಾಂಛಿತಫಲಂ ಕ್ರೈರೋಕ್ಯನಾಥೋಹರಃ ||

ಸ್ವಸ್ತಿ ಶ್ರೀ ಶಕಾಬ್ದ ೧೦೩೯ನೆಯ ಹೇವಿಳಂದಿ ವರ್ಷದಲ್ಲಿ ಕರ್ಣಾಟಾಧೀಶನಾಗಿದ್ದ

ಶ್ರೀ ವಿಷ್ಣುವರ್ಧನ ಹೊಯ್ಸಳದೇವರು

ಬೇಲೂರಿನಲ್ಲಿ ಶ್ರೀ ವಿಜಯನಾರಾಯಣಸ್ವಾಮಿಗಾಗಿ ಸದ್ಭಕ್ತಿಯಿಂದ ಕಟ್ಟಿಸಿದ ಮತ್ತು ಹೊಯ್ಸಳರ ಶಾಂತಲಾ ದೇವಿಯರು, ನರಸಿಂಹದೇವರು, ವೀರಬಲ್ಲಾಳದೇವರು, ವಿಜಯನಗರದ ಹರಿಹರರಾಯರು, ನರಸಿಂಗರಾಯರು, ಕೃಷ್ಣರಾಯರು, ಶ್ರೀರಂಗರಾಯರು, ಬೇಲೂರಿನ ವೆಂಕಟಾದ್ರಿನಾಯಕರು, ಮೈಸೂರಿನ ಇಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರು ಮೊದಲಾದ ಭಕ್ತರುಗಳಿಂದ ಅವರವರ ಕಾಲದಲ್ಲಿ ಪರಿಪಾಲಿತವಾದ ಭಾರತೀಯ ಶಿಲ್ಪಕಲೆಗೆ ನಿಕ್ಷೇಪಸ್ಥಾನವಾದ ಪರಬ್ರಹ್ಮನ ಸಾನ್ನಿಧ್ಯದಿಂದ ಪವಿತ್ರೀಕೃತವಾದ ದೇವಾಲಯವು ಜೀರ್ಣವಾಗಿರಲು,

ಆಶ್ರೇಯಸಗೋತ್ರ ಅತ್ಯರಾಯನನೂತ್ರ ಶುಕ್ಲಾಭಾನುವರ್ತಿಗಳಾದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಶ್ರೀ ಚಾಮರಾಜೇಂದ್ರ ಮಹೀಪಾಲರ ಧರ್ಮಪತ್ನಿ ಶ್ರೀ ಮಹಾರಾಜ್ಞಿ ವಾಣೀವಿರಾಸದ ಕೆಂಪುನಂಜಮಾಂಬಾ ಗರ್ಭಸುಧಾಂಬುಧಿರಾಕಾಸುಧಾಕರಾಯಮಾನ ಶ್ರೀ ಚಾಮುಂಡಿಕಾಂಬಾ ವರಪ್ರಸಾದೋದ್ಭವರಾದ ಶ್ರೀಮತ್ಸಮಸ್ತ ಭೂಮಂಡಲ ಮಂಡನಾಯಮಾನ ನಿಖಿಲ ದೇಶಾವತಂಸ ಕರ್ಣಾಟಕ ಜನಪದ ಸಂಪದಧಿಷ್ಠಾನಭೂತ ಶ್ರೀಮನ್ನಹೀ ಶೂರ ಮಹಾಸಂಸ್ಥಾನ ಮಧ್ಯದೇದೀಪ್ಯಮಾನ ನಿಖಿಲಕಲಾನಿಧಿ ಕುಲಕ್ರಮಾಗತ ರಾಜಕೃತಿಪಾಲಪ್ರಮುಖ ನಿಖಿಲ ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿ ಮಂಡರಾನುಭೂತ ದಿವ್ಯರತ್ನಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರೌಢಪ್ರತಾಪ ಅಪ್ರತಿಮವೀರ ನರಪತಿ ಬಿರುದಂತೆಂಬರಗಂಡ ಲೋಕೈಕವೀರ ಯದುಕುಲಪಯಃ ಪಾರಾವಾರ ಕಲಾನಿಧಿ ಶಂಬಚಕ್ರಾಂಕುಶ ಕುಠಾರ ಮಕರ ಮತ್ಸ್ಯ ಶರದ ಸಾಞ್ಞ ಗಂಡಭೇರುಂಡ ಧರಣೀವರಾಹ ಹನುಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತರಾದ ಕರ್ಣಾಟಕ ಸಿಂಹಾಸನಾಧೀಶ್ವರ

ಶ್ರೀಮನ್ನಾಲ್ವಡಿ ಶ್ರೀ ಕೃಷ್ಣರಾಜೇಂದ್ರ ಒಡೆಯರ್

ಬಹಾದೂರ್ ಬಿ.ಸಿ.ಎಸ್.ಐ., ಬಿ.ಬಿ.ಇ., ಯವರು

ಶ್ರೀ ವಿಜಯನಾರಾಯಣಸ್ವಾಮಿಯವರ ದೇವಾಲಯವನ್ನೂ ಅದರ ಪ್ರಾಕಾರದಲ್ಲಿರುವ ಇತರ ಕಟ್ಟಡಗಳನ್ನೂ ಜೀರ್ಣೋದ್ಧಾರಮಾಡಿಸಿ ಶಿಥಿಲವಾಗಿದ್ದ ಶುಕನಾಸಿಯೇ ಮೊದಲಾದ ಭಾಗಗಳನ್ನು ಎತ್ತಿ ಕಟ್ಟಿಸಿ ಬಿನ್ನವಾಗಿದ್ದ ಗರುಡದೇವರು, ರಾಮಾನುಜಾಚಾರ್ಯರು ಮೊದಲಾದ ಮೂರ್ತಿಗಳ ಸ್ಥಾನದಲ್ಲಿ ನೂತನ ವಿಗ್ರಹಗಳನ್ನು ಪ್ರತಿಷ್ಠೆ ಮಾಡಿಸಿ, ಪ್ರಾಚೀನ ಶಿಲ್ಪಕ್ಕೆ ಹಾನಿ ಇಲ್ಲದಂತೆ ಚಿತ್ರಿತವಾದ ಕಲ್ಲುಗಳನ್ನು ನಿರ್ಮಲಮಾಡಿಸಿ, ಪ್ರಾಕಾರಕ್ಕೆ ರಾಜ್ಯ ಕಲ್ಲನ್ನು ಹಾಕಿಸಿ ದೇವಾಲಯಕ್ಕೆ ಕಾವೇರಿಯ ಜಲಪಾತದಿಂದ ತಂದ ವಿದ್ಯುಚ್ಛಕ್ತಿಯ ದೀಪಗಳನ್ನಿಡಿಸಿ ಶ್ರೀ ಚನ್ನ ಕೇಶವಸ್ವಾಮಿಯವರ ಪಾದಸೇವೆಯನ್ನು ಮಾಡಿ ಧನ್ಯರಾಗಿ ಪರಲೋಕವಾಸಿಗಳಾಗಲು, ಅವರ ತಮ್ಮಂದಿರು ಶ್ರೀಮದ್ಯುವರಾಜ ಕಂಠೀರವ ನರಸಿಂಹರಾಜ ಒಡೆಯರ್ ಬಹಾದೂರ್, ಬಿ.ಸಿ.ಐ.ಇ., ಯವರ ಧರ್ಮಪತ್ನಿ ಶ್ರೀಮದ್ಯುವರಾಜ್ಜಿ ಕೆಂಪುಚೆಲುವಾಜಮ್ಮಣ್ಣಿಯವರ ಗರ್ಭೋದಧಿಯಲ್ಲಿ ಉದಿಸಿದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ಮೊದಲಾಗಿ ಪೂರ್ವೋಕ್ತವಾದ ದಿರುದುಗಳಿಂದ ಅಲಂಕೃತರಾದ ಮೈಸೂರಿನ ಮಹಾರಾಜ

ಶ್ರೀ ಜಯಚಾಮರಾಜ ಒಡೆಯರ್ ಬಹಾದೂರ್ರವರು

ಬೇಲೂರು ಮತ್ತು ಹಳೇಬೀಡುಗಳಲ್ಲಿ ದೇವಾಲಯಗಳ ಜೀರ್ಣೋದ್ಧಾರವನ್ನು ಮುಂದುವರಿಸಿ ಶ್ರೀ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಛತ್ರವಿಗ್ರಹವನ್ನು ಪಂಚಲೋಹದಲ್ಲಿ ಮಾಡಿಸಿ, ಶ್ರೀ ವಿಜಯಾಢ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ೧೮೬೬ನೆಯ ಸ್ವಭಾನು ಸಂವತ್ಸರ ಕಾರ್ತಿಕ ಶುದ್ಧ ೧೩ ಬುಧವಾರದಲ್ಲಿ ಬೇಲೂರಿನ ಶ್ರೀ ವಿಜಯನಾರಾಯಣಸ್ವಾಮಿಯವರ ದೇವಾಲಯದಲ್ಲಿ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿಸಿ ಒಪ್ಪಿಸಿದ ಶ್ರೀಕರ ಶಿರಾಶಾಸನ.

ಮದ್ವಂಶಜಾಃ ಪರಮಹೀನಶಿವಂಶಜಾ ವಾ |
ಯೇ ಭೂಮಿಪಾಃ ಸತತಮುಚ್ಚೃಲ ಧರ್ಮಚಿತ್ತಾಃ ||
ಮದ್ವರ್ಮಮೇವ ಸತತಂ ಪರಿಪಾಲಯಂತಿ |
ತತ್ಪಾದಪದ್ಮಯುಗಳಂ ಶಿರಸಾ ನಮಾಮಿ ||

|| ಶ್ರೀ ಮಂಗಳಂ ಶ್ರೀ ||

Arsikere.

The Executive Engineer, Hassan Division, Hassan, reported that certain Virasaiva gentlemen of Arsikere made arrangements to instal electric lighting in the Isvara temple at Arsikere and completed the work without previous Government sanction. Since the temple is a first class Ancient Monument on the Conservation List and no repairs, alterations, etc., could be carried out without the approval of the Director of Archaeology according to the Ancient Monuments Preservation Regulation, the Deputy Commissioner, Hassan, was addressed with the request that the Public Works Department officers might be instructed to stop all further work and that the sketches and estimates might be prepared and forwarded to this Department. The Deputy Commissioner called for a report from the Amildar, Arsikere, in the matter. It was reported that the lights were installed by the President of the Virasaiva Mandal at Arsikere at the request of the devotees. The route plan and the estimate were sent to this Department for scrutiny. During September 1943 the temple was

inspected in the company of the Amildar and the following improvements were suggested:--

1. Flat domes may be put in the navaraṅga.
2. One more light may be put upon the brackets of the south-east pillar of the navaraṅga for flood lighting the central ceiling.
3. All the casings may be coated with dark slate colour to match the neighbouring stones.
4. In the west square of the navaraṅga the bracket is out of harmony with the architecture. But it need not be removed now since it is ornamental.
5. A flood light may be provided in the garbhagriha.
6. A wall plug may be put up in the west of the navaraṅga and provided with twenty-five feet of wiring and a flood torch to show the ceilings to the visitors.
7. All the ugly structures in front of the Pañchāyatana shrines in the navaraṅga may be removed.
8. The insulating pipe connection may be carried under the eaves to be inconspicuous.
9. The Kalāśa lights are all rights, but the wiring has to adhere close to the walls and has to be painted so as to be inconspicuous.
10. The light post may be shifted to about 6 feet to the south and the guy wires may be fixed to the ground.
11. Though the light in the mukhamanṭapa is all right, the casing has to be painted over to be inconspicuous.

In addition to the above-mentioned suggestions for improvement, the position for the lights and wiring for the double temple was also suggested. In the latter case about seven lights would be required. The Amildar has since been requested to send up a report indicating the present stage of the work.

Repairs and Maintenance of Ancient Monuments.

[Based on the Reports of the Sub-Division Officers.]

Reports of inspection of the ancient monuments made by the Revenue Sub-Division Officers have been received only from the Deputy Commissioners of Hassan, Shimoga, Chitaldrug and Tumkur Districts. As per the instructions contained in the standing orders it is very necessary that these reports are received from all subdivisions in the State to comprehend the state of the ancient monuments and appraise the needs in respect of each. No report has been received from the Government Architect either. Till the work of looking into the conservation of ancient monuments as proposed by the Ancient Monuments Preservation Regulation

Committee is transferred to the Archæological Department, it is desirable that periodical reports from officers responsible for inspection and conservation should be forwarded in time to the Director of Archæology, so that he might take suitable action in the light of the instructions contained in the Mysore Archæological Manual and the Ancient Monuments Preservation Regulation, 1925. It is also necessary that the reports should conform to the prescribed form, for it is only then that some information could be had about the state of a monument. Mere lists of the monuments inspected will not serve any purpose, because they contain nothing more than the names of the monuments which are already known.

HASSAN DISTRICT.

The Deputy Commissioner, Hassan District, has forwarded a list of ancient monuments and important Muzrai institutions—containing in all 11 names—in the Saklespur and Hassan Sub-Divisions, which are stated to have been inspected by the Sub-Division Officers during the year 1943-44. The Sub-Division Officers may kindly be directed to forward their reports in future in the prescribed form.

The Sub-Division Officer of Saklespur is stated to have inspected the Kēśava temple and inscriptions at Bēlūr, the temples, Bastis and inscriptions at Halebid and the fort at Manjarabad. The Sub-Division Officer, Hassan, is stated to have inspected the Mālekal Tirupati Venkaṭarama temple at Arsikere and the Lakshminarasimha temple at Holenarasipur.

SHIMOGA DISTRICT.

All the institutions are reported to be in a fairly good condition. The question of effecting repairs to some of the institutions is stated to be under correspondence. It is reported that estimates for repairs to the Kēdārēśvara and Bhērūṇḍēśvara temples at Belgāvi, the Trimūrti Nārāyaṇa temple at Bandalike and the bastis at Narasāpura have been called for. It is understood that an estimate for Rs. 1,880 has been sanctioned for effecting repairs to the Chandrasāla of Śrī Rāmēśvara temple at Keḷadi and that the amount has been placed at the disposal of the Executive Engineer, Shimoga. The estimate for effecting repairs to Śrī Keḷadi Mallikārjuna temple, Sagar Taluk, is said to have been revised by the Government Architect and that for fixing a tablet stone in the Durbar hall of Śivappa Naik's Fort at Nagar to have been sanctioned and to be pending with the Public Works Department. It is reported that the tablet stone has been replaced.

CHITALDRUG DISTRICT.

Inspection reports received from the Sub-Division Officers of Chitaldrug and Davangere have been forwarded by the Deputy Commissioner.

The institutions inspected in the Davangere division are the following :—

1. Jain Basti, Heggere.
2. Īśvara temple, Ānekoṇḍa.
3. Hariharēśvara temple, Harihar.
4. Īśvara temple, Nandigūḍi.
5. Īśvara temple, Nanditāvare.

All these monuments are stated to be in good condition.

There are four monuments in the Chitaldrug Sub-Division, *viz.*,

1. Rock-cut temple at Rāmadurga
- 2, 3 and 4—Aśoka's inscriptions at Siddāpura, Brahmagiri and Jaṭiṅgi Rāmēśvara hills.

These monuments are reported to be in good condition.

TUMKUR DISTRICT.

Only the inspection reports received from the Sub-Division Officer, Madhugiri Sub-division, have been received from the Deputy Commissioner, Tumkur.

In respect of the Mallik Rihan Darga at Sira, it is said that the main building is in good condition and that the compound needs repairs. The Jumma Masjid at the place is stated to be in good condition and that its environs are kept clean and tidy.

At Madhugiri the Mallēśvara temple is reported to be in a good state of preservation. Some petty repairs are said to have been effected during the year. The Venkaṭaramaṇa temple, which is also stated to be in good condition, is said to be in need of some petty repairs. The Fort at Madhugiri is also stated to be in need of some further repairs here and there. Removal of rank vegetation is recommended.

The Mallēśvara temple at Miḍigēši is reported to be in a good state. But some petty repairs, like the provision of a wooden door to the mahādvāra, are stated to be necessary. The environments are reported to be not clean and tidy. Similarly the Venkaṭaramaṇa temple at the place, which is also in a fairly good state, is said to require some repairs. The yāgaśāla and pākaśāla are stated to be leaky and the outside maṇṭaps in a dilapidated condition. Removal of the abundant growth of vegetation between the slabs in the flooring of the temple is recommended.

PART III—STUDY OF ANCIENT MONUMENTS AND SITES.

MYSORE DISTRICT.

Suttur.

(NANJANGUD TALUK.)

Suttur is a village nine miles east of Nanjangūd on the banks of the Kapini.

Situation. It is in the midst of a large tract of low-lying rice fields and is marked out for its flourishing wealth. The oldest temple of the place is that of Nārāyaṇasvāmi which appears to be part of an old agrahāra hailing from the Chōla times. The other temples are those of Suttūramma, Sōmēśvara, Virabhadra and Jina.

NĀRĀYAṆASVĀMI TEMPLE.

The Nārāyaṇasvāmi temple has an image of Varadarāja which appears to hail from the Gaṅga times (pl. I, 1). It is four feet high and the image is in high relief emerging from the slab of which the background is made. It wears a tall tumbler-shaped kirita with a flattish top and converging sides and has its hands thus: abhaya, simple chakra with a plain cross, śankha and dāna. The mace is in the background behind the right front arm. It has a necklet, yajñōpavīta, a girdle, shorts and bracelets but is on the whole plain. The image appears to be that of Varadarāja and reminds us of the Śrīnivāsa images of Talkād by the absence of a tōraṇa in spite of there being a background slab. (See M.A.R. 1918, p. 24).

In the inscription it is called Nāgakēśava and the temple is said to have been built by Hoysaḷa Narasimha (C. 1169 A.D.).

Description of temple. The temple as it stands to-day is a minor structure of the Hoysaḷa times with beautiful lotuses, cruciform corner pilasters and a fine soapstone doorway and wall. The navaraṅga appears to have been rebuilt in the Ummattūr times, but the front porch has a nine-panelled ceiling stone with dancers and royal elephants. This design is interesting and different from the usual Dikpāla flat panel.

The outer face of the double wall which is also of potstone is ornamented with niches under finely carved canopies.

SUTTŪRAMMA TEMPLE.

About a furlong to the east of the village between the channel and the rice fields stands a small temple with pillars of the Gaṅga times,

A Gaṅga structure. containing a set of Saptamātrika images, nine in all, each a separate piece, about 2½ feet in height. In the navaraṅga of

octagonal pillars is a Gaṇeśa which ought to be restored at the north end of the series in the garbhagriha in place of the 2nd image which is a small one out of size. Nearabout the temple there are a number of vīragals.

Close to the temple there is an interesting image of Bhairava with a dog or lion to right, a similar short-necked animal to left.

SŌMEŚVARA TEMPLE.

The Sōmēśvara temple has been briefly described by Mr. R. Narasimbachar in the Mysore Archaeological Report for 1918. It was a
General description. Hoysaḷa trikūṭāchala facing east with the main structure of granite and the ornamentation and images of potstone.

The temple was rebuilt about fifteen years ago, the old features being retained here and there (Pl. II, 1).

In the west cell is the Sōmēśvara liṅga, a medium-sized one, belonging to the
Chola liṅga. Chōla times and evidently set up by the Hoysaḷas in their newly built temples. The garbhagriha and the śukanāsi have finely carved lotus ceilings.

The south cell contains a beautiful image of Śankara-Nārāyaṇa evidently of
Sankara-Narayana. Hoysaḷa workmanship (Pl. I, 2). It is about five feet high with a tōraṇa of the same stone. It is on the right Śiva with jaṭā-makuṭa, trisūla and akshamāla, and on the left it is Viṣṇu with kirīṭa-makuṭa, chakra and śankha. Below is a pedestal with a bull and Garuḍa together.

In the north cell is a fine Saptamātrika set without Vīrabhadra and Gaṇapati. To its west is a figure of Chāmuṇḍā of Hoysaḷa workmanship (Pl. I, 4).

The navaraṅga pillars are of the round bell-shaped type, of granite and without
Navaranga mantapa. polish.

On the Sōmēśvara navaraṅga doorway is a group of the Trimūrtis (Pl. II, 2) on one slab with Śiva in the middle.

In front of the temple stands a small mantapa of four vase-shaped pillars of the Hoysaḷa period. Its Nandi was transferred to a small shrine to the east in the Ummattūr days. On the pillars of this shrine are two votive relieves of a father (wearing long coat and puggree—Pl. I, 3) and a son in religious dress.

The original tower of the temple is seen in a photograph retained in the matt.
Tower. It is seen that the top was an ornate Hoysaḷa structure with numerous potstone sculptures. Though rudish and lacking in finish, they are finely designed with Yakshas and dancers under toraṇās.

The old sculptures have been imbedded in the compound wall and preserved.

Old images.

From the south clockwise, the chief of them are :—

Seated Brahma.

Śiva dancing as Jalandharahāri.

Fine Yaksha and Yakshi figures and Kinnaris. (In the south-west corner of the temple is a small liṅga under a fine little potstone shrine called Mūlasthānēśvara, evidently of the Chōḷa times as seen from the inscriptions).

(In the north-west corner is a dancing image of Kālī, four-handed with padma, kalāṣa, ḍamaruga and hand let loosely down).

Bhairava.

Dancing Śiva.

To the right of the Sōmēśvara temple is a small shrine of Mūlasthānēśvara liṅga rebuilt out of old ornate materials.

VIRABHADRA TEMPLE.

A few yards to the right of the Sōmēśvara temple is a small shrine of Virabhadra of Hoysaḷa workmanship. Its fine Virabhadra was removed

Virabhadra and Parvati.

from the north Sōmēśvara temple. The doorway appears to be Chōḷa (Pl. II, 3). Outside in a small shrine stands Pārvatī which evidently was inside the compound formerly.

SRI VĪRASIMHĀSANA MĀṬHA.

By far the most important institution at Suttūr is the Vīraśaiva Matha which is generally known as the Vīrasimhāsana or the Śivarātrisvāmi Matha. A poetical account of its traditions was composed by Mr. Sangappa Sastry in 1933. Unfortunately the documents on which the account is said to have been based have mostly been lost and the history of the Matha cannot be easily verified. However, existing inscriptional and literary evidence shows that the Matha was flourishing in about 1500 A.D. and is thus an ancient institution. It claims to have about 40 branch Maṭhas. Its buildings are all modern except the Sōmēśvara, Mūlasthānēśvara and Virabhadra shrines. Some of the previous svāmis of the Matha are well known men of learning who have made useful contributions to the Vīraśaiva literature. The present senior Svāmi, who is said to be the twenty-second from the founder, is named Śivarātri Svāmi. He has a considerable following among the Vīraśaivas of the Mysore District and the neighbourhood. He is a person well known for his charities and patronage of education among the Vīraśaivas. The Matha is maintaining a number of Sanskrit pāṭhaśālas and students' hostels in Mysore, Nanjangud and elsewhere, thus worthily upholding the name it has earned by its antiquity and influence.

OLD RELICS AT THE MYSORE JAIL.

At the invitation of Mr. T. H. Ameer, B.A., Superintendent, Mysore Jail, in connection with the discovery of certain brick foundations

An old cannon.

and pieces of cannon in the enclosure of the Mysore Jail, a visit was paid to the Jail on the morning of the 1st March 1944. Two pieces of cannon said to have been discovered a little below ground level in the area of the Jail gardens sometime ago were both examined. One of them is fragmentary and appears to have been quite a massive muzzle-loader of the days of the early Mysore kings, though a part only of the chamber exists at present. Like the cannon of about two hundred years ago it is made of massive bars of iron welded lengthwise at first, and then covered over by a series of massive rings welded together. Similar pieces are seen at Madhugiri, Niḍugal and other *drugs* in the State. The other is a typical muzzle-loading cannon quite complete as a specimen, (Pl. XI, 2) with all its different compartments like the cascabel, the first re-enforce, the second re-enforce, the chase and swell of muzzle, all existing intact. The piece is of iron and cast solid to a length of 6'-1" from the cascabel to the muzzle. The different compartments are all marked by rings cast in the metal itself. The circumference of the breech ring is 2'-5½", while the circumference and diameter of the muzzle are 1'-5½" and 3½" respectively. The depth of the bored chamber is about 5'. Of the projections in the middle of the cannon the trunnion at the top appears to have been broken and lost, while the rimbase is existing in part. There is a small hole on the surface of the first re-enforce. A Kannada inscription reading "Sri Chikadēvarāya" is engraved on the surface of the chase, but the last letter appears to have been somewhat disfigured in a subsequent period. At any rate the discovery of a cannon of that period is very interesting and the piece deserves to be preserved in a safe place until it can be removed to a museum. The cannon may have been mounted on a wagon and used as a field piece.

Some courses of brick and mortar walls laid bare below ground level close by the dining shed, a tile-roofed structure reported to have

Earlier structures.

been built in about 1916 in the middle of the Jail enclosure, consist mainly of a thicker course (2'-6") running east to west to a length of about 15' and a thinner course (1'-3") running north to south to the south-west of the thicker course. The thicker course of wall is plastered on either side and has been laid bare to a depth of about 7½ ft. on the outer (northern) side where the plaster work is ornamented with four panels representing pointed Muslim arches. A little above the bottom of each panel is worked in brick and mortar a projecting conduit or table, square in shape, with an iron pipe fitted in its centre evidently meant for conveying water. When reservoir water was not

required any more, the taps were removed and the pipes were plugged up. At the floor level are found circular depressions under each pipe and they indicate that water vessels were being kept there. The bricks used in the structure are quite like modern ones and measure $9" \times 4\frac{1}{2}" \times 2\frac{1}{2}"$. This fact coupled with the existence of the iron pipes suggests that the structure, which has to be identified with a water reservoir, cannot have been very old, at any rate, not older than about 60 or 70 years. Such masonry reservoirs were in common use in Mysore about 30 years ago, before the high level reservoir was constructed.

The floor level of the Jail building which is known to have been in use from about 1860, was not much lower than the present level. But the floor level of the reservoir, as is evident from the excavations, was about $7\frac{1}{2}'$ lower. It has therefore to be assumed that on the northern side there must have been a flight of steps leading down to the pipes. This flight perhaps lies buried under the superstructure built in 1916. The thinner course of the earlier wall running north to south to a distance of about 10' to the north-west of the reservoir and perhaps abutting on to it takes a turn towards east, but its alignment is lost beneath the superstructure. Only the inner side of the wall is plastered, while the outer side is bare. This circumstance also supports the inference made above that there was a flight of steps leading down to the pipes.

Whether the reservoir was meant for the use of the horse-stables reported to have been formerly existing here or for supplying water to the public of those days, is a matter for future investigation. In any case the buildings do not appear to be important from the point of view of this department.

KOLAR GOLD FIELDS.

Ancient Gold-extracting Implements from Kolar.

Mr. Benn White, Superintendent, Oorgaum Gold Mining Company, Oorgaum, sent during March, 1944, one 'anvil' stone and four

Prehistoric anvils and mullers 'mullers', enquiring how these were used by the ancient gold extractors and whether such specimens were met with

in Chitaldrug. The anvil stone has depressions on all the four sides which are no doubt due to grinding. But the smaller 'mullers' do not appear to have been used in conjunction with such 'anvils', for their worn surfaces do not correspond to the depressions on the 'anvils.' It appears very probable that they were used independently for reducing the quartz to pieces before they were subjected to being ground on the 'anvils.' For purposes of grinding, the ancients may have used pestles, specimens of which may yet be found if searched for carefully in the area in which the specimens sent for examination, were discovered.

The hemispherical depressions in the centre of the 'mullers' appear to have been caused by striking the quartz pieces which were perhaps placed in between them; while the worn surfaces round about the depressions are perhaps due to the stones coming into contact with one another. It is also probable that the flat ones among these 'mullers' were used as 'anvils' by the gold extractors of old and the round and prismatic ones as hammers. Bruce Foote has cited some specimens of such 'anvils' as, for instance, No. 426 on Plate 52 of his "Indian Pre-historic and Proto-historic Antiquities". No. 1446 of Plate 48, *ibid*, is very much like the specimens received from Mr. Benn White. Bruce Foote calls it a mallet. It is of diorite and was found by him southwest of Nagaladinne in the Bellary District. Another specimen, No. 3396 on Plate 19, *ibid*, appears also to belong to the same class; but Bruce Foote calls it a 'thumbstone' flaker. It was found by him in Kanja, Vyara Taluk, Baroda State.

Many other examples are cited by Bruce Foote in his "Catalogue Raisonne" as coming from different parts of the Bellary and Salem districts and from certain parts of the Mysore and Hyderabad States. Such specimens have not come to light in the Chitaldrug district, so far. But it would be highly interesting to pursue the subject further. Mr. Benn White has very kindly allowed the specimens to be retained in the office museum.

KADUR DISTRICT.

Kadur.

Ancient Images and Pillars near the Sinirhonda.

Just outside the fort wall of the older city of Kadūr and to the west of the railway line, there is a *sīnir-hoṇḍa* which is the principal source of drinking water in the place. On the north-west bank of the pond there are two temples—one of *Īśvara* and the other of *Āñjanēya*—both of which are structures of about the 17th century.

Sinir-honda.

Against the front wall of the *Īśvara* temple is set up a mutilated image of *Gaṇēśa* which is well-carved and belongs in all probability, to the Hoysala period (Pl. III, 1).

Hoysala Ganesa.

In the front verandah of the *Āñjanēya* temple there are four pillars which are all minutely carved with figure sculptures and suggest workmanship of the *Rāshtrakūṭa* period. The pillars are hewn out of soap-stone of a hard variety and are all square in shape with the sculptural friezes worked in bands running on all the four faces of the pillars. These friezes depict *Purāṇic* episodes as follows:—

Rashtrakuta pillars.

I. First Pillar from the East.

EAST FACE:—

(Pl. V, 1).

1. *Top Panel*—Inside a horse-shoe-shaped panel a two-handed figure is represented in the attitude of subjugating an elephant. The figure holds a mace in the right hand. Possibly it is Bhīma killing Bhagadatta's elephant.

2. *Second Panel from above*—Here are represented the Yama-lārjunīya episode of Kṛishṇa's life (on the right) and Bakāsura-vadhā (on the left).

3. *Third panel from above*—Śiva and Arjuna are represented as fighting over a fallen boar. Behind Arjuna is Pārvatī. Śiva is four-handed holding trident and ḍamaru in his back hands. He is depicted as if he is about to fall. The scene is bordered by a rosary band.

4. *Bottom panel*—A horse-shoe-shaped panel like the top one, with padma in the centre.

SOUTH FACE:—

1. *Top panel*—Inside a horse-shoe-shaped panel is depicted the figure of a person in the attitude of worshipping a serpent with raised hood.

2. *Second panel from above*—Here are represented two persons and two crocodiles and further to right a cradle with a baby in it shaded by a serpent spreading its hood. Evidently the baby is Kṛishṇa and the crocodiles represent the river Yamunā. The scene thus depicts the crossing of the river by Vasudēva with his new born babe Śrī Kṛishṇa as related in the Bhāgavata story.

3. *Third panel from above*—In the middle of this panel a liṅga is shown. Above the liṅga there is a boar which is being shot at from either side by two persons carrying bows. The figure on the right is probably Arjuna and that on the left Śiva. Behind Śiva, Pārvatī is standing. The third panel from above on the east face is evidently in continuation of this panel since the boar there is shown as having fallen. This panel too is bordered by rudrāksha.

4. A floral representation inside a horse-shoe-shaped arch.

The west and north faces of the pillar could not be studied since they are imbedded in the wall.

II. Second Pillar from the East.

(Pl. IV).

Here also there are four worked panels rising one upon another and each marked from the other by floral or other ornamentation.

1. *Top panels*—The top panels on the four faces consist of highly ornamented horse-shoe-shaped arches supported by makaras on either side on the south and west faces and flowers on the east and north faces. Inside the arch on the south

a flower is represented, inside that on the east a medallion is shown, in that on the north a flower with its petals disposed as on the chakra of the Halimi inscription, while inside the arch on the west a mayūra or peacock is figured in the attitude of trimming its feathers.

2. *Second frieze of panels from above*—This frieze consists of a scroll on the south, two Vidyādhara on the east, two peacocks carrying a garland of rosary on the north and a highly decorated makara tōraṇa on the west with two rearing lions in the middle.

3. *Third frieze of panels from above*—On the south face of the pillar, Rāvaṇa is shown as proceeding to Mount Kailāsa for penance. On the east face of the pillar he is shown as approaching Śiva and Pārvatī on Mount Kailāsa and begging perhaps for the gift of Pārvatī who thereupon becomes Kālī as represented on the extreme left of the panel. On the north face of the pillar he lifts the Mount Kailāsa on the top of which Śiva and Pārvatī are seated. On the west face of the pillar he is shown as worshipping the līṅga sacrificing his heads one after another. The heads are laid on the līṅga as they are severed from the body. Nine heads are thus sacrificed and laid, when Śiva makes his appearance. Flying Vidyādhara are shown as playing divine music on their lutes. The figure of Rāvaṇa is shown on the right with a drawn dagger for the sacrifice; while on the left he is shown as worshipping Śiva.

4. The bottom panels on the four faces of the pillar contain horse-shoe-shaped arches with flowers in the middle.

III. Third Pillar from the East.

(Pl. V, 2 and 3).

1. *Top Panels*—The top panels on the four faces of this pillar contain also horse-shoe-shaped arches. In the middle of the arches on the south face, god Gaṇeśa is seated. On the east face of the pillar, the arch has the figure of an elephant in the attitude of uprooting a tree. The attitude is very vigorous. On the north face the arch is carved in the middle with the figure of an elephant in the attitude of killing a person by driving its tusks into him. The person has fallen to the ground. On the west face of the pillar, the arch has the figure of an elephant which is in the attitude of heaving a person aloft after driving its tusk into his body.

2. The south face of the second frieze from the top is carved with the figure of a seated two-handed lady with chāmaras on either side. In the panel to the right of the figure is a standing Nandi, while in the panel to the left a group of trees is sculptured. On the east face of the pillar the frieze shows a bridged ocean with two persons standing on the bridge. May these figures be of Rāma and Lakshmaṇa in the attitude of crossing the ocean? In this case the figure of the lady on the

south face might be Sīta in Aśōkavana. On the north face the frieze consists of three panels, one containing a Kalaśa, the second a standing elephant and the third a full-blown lotus. On the west face also the frieze has three panels; the first showing the sun, the middle one a tree and the third one a swan.

3. The third frieze of the pillar starts on the north face. Vāmana approaches king Bali (on the north); Bali makes the gift (on the west); Viṣṇu's Trivikramāvatāra (on the south); and, on the east, Viṣṇu is represented as Janārdana holding padma, chakra, śankha and gadā, while Bali is being led as a captive to hell.

4. The bottom panels of the pillar contain figures of horse-shoe-shaped arches with flowers inside them.

IV. Fourth Pillar from the East.

(Pl. V, 4).

The first and second friezes from above are ornamental. On the east face of the third frieze there is a vigorous representation of Śiva as Gajāsuramardana, with Gaṇeśa to his right and Kālī (?) to left. On the south face of the pillar the frieze contains the figure of Tāṇḍavēśvara. The latter group of sculptures is well carved.

Above these pillars which may all be ascribed to the Rashtrakūṭa period as indicated by the style of their workmanship, the brackets consist of ribbed ornamentation as in the Chōla and earlier examples.

CHENNAKĒŚAVA TEMPLE.

The Chennakēśava temple is situated at a distance of a few yards to the north-west of the pond called sūnīr-hoṇḍa. It faces east and happens to be a plainly built structure with plain outer walls and characterless cylindrical or octagonal or sixteen-sided pillars. The temple contains three cells in a row.

General description.

The southern cell enshrines a marble figure of Lakṣmīnārasimha said to have been brought over from Keresante some years ago. The

The images.

central cell contains an image of Chennakēśava (Pl. III, 3) which shows traces of good workmanship and well worked details of ornamentation as in Hoysala sculptures. On the prabhāvali of the god the ten incarnations of Viṣṇu are represented. But the face of the god has become pitted and ugly. It is very probable that it was touched up at a later period, probably in the 17th century. In the northern cell is enshrined an image of Viṭhala which appears to belong to about the 16th century (Pl. III, 4). It has no prabhāvali and its two hands are akimbo.

Pattanagere.

At a distance of about five miles to the south of Kaḍūr, the village of Paṭṭana-
gere is situated. To the north of the village are found the
Situation. ruins of an ancient mud fort wall and an ancient Hoysaḷa
temple dedicated to Lakṣmī-Nārāyaṇa.

LAKSHMĪ-NĀRĀYAṆA TEMPLE.

The Lakṣmī-Nārāyaṇa temple faces east and appears to have been built in
more than two periods. The garbhagṛha, śukanāsi and
General description. navaraṅga form the original structure which was built
during the Hoysaḷa period. The mukhamanṭapa with its
two cells dedicated to Yōgā-Narasimha (north) and Vēṇugōpāla (south) belongs to
about the mid-Vijayanagar period, as indicated by the pillars which are of granite
and cylindrical with plain brackets. The brick and mortar parapet appears to belong
to about the 17th century, that is, to the period to which the mud fort wall at the
place may be ascribed. But the brick tower, which rises in the form of a stepped
pyramid and consists of seven steps, has an ancient look and may be as old as the
original structure.

The outer walls of the original structure of the Hoysaḷa period are raised on a
basement consisting of four cornices of which the middle two have the unworked
latin cross, square and other mouldings. The walls are relieved by slender right-
angled pilasters. Above the eaves the cornices have once again unworked
mouldings meant for the representation of kīrtimukhas, etc.

The outer walls of the mukhamanṭapa are plain and characterless, consisting of
granite slabs.

The images in the cells of the mukhamanṭapa are good works of art. The
image of Yōgā-Narasimha in the northern cell appears to
The images. belong to about the 14th century. It is said that it was
brought over here from elsewhere and installed in the cell.
The image of Vēṇugōpāla in the southern cell is a beautiful sculpture belonging,
perhaps, to about the 12th century and resembling the Vēṇugōpāla image in Aḍagūr
near Halebīd. In the south cell another image of Yōgā-Narasimha, but mutilated,
has been placed.

The navaraṅga doorway, though short, is typically Hoysaḷa in character with
the usual vertical mouldings and figures of dvārapālas
Navaranga. carved on the jambs and the lotus and an unworked central
panel on the lintel. The four central pillars of the nava-
raṅga are of soapstone and bell-shaped.

The main image of Lakshmī-Nārāyaṇa in the main garbhagriha is gracefully worked and about 4½ feet high including the pedestal.

Main image.

NAGARĒŚVARA TEMPLE.

The Nagarēśvara temple is situated a few yards to the south-east of the Lakshmī-Nārāyaṇa temple. It is simple in design but very probably the oldest in the village. It is low-roofed with characterless outer walls. The four central pillars in the navaraṅga consist of the four-sided, sixteen-fluted, eight-sided and wheel mouldings like the pillars in the temples of the eleventh century in the Dāvanagere taluk, Chitaldrug district.

An old structure.

Asandi.

VIRABHADRA TEMPLE.

The temples at Āsandi have been described in the Annual Report of this Department for 1942, pages 66-70. The Virabhadra temple at the place, which was constructed in 1205 A.D. by a certain Haraha Sāhaṇi according to the inscription, Kadur 149, contains some noteworthy architectural pieces, like the navaraṅga pillars (Pl. VI, 3), the doorway of the western cell enshrining Virabhadra and the navaraṅga (Pl. VI, 1) and porch ceilings which show delicate workmanship and lovely ornamental details.

The doorway of the western cell (Pl. VI, 2) is elaborately worked with decorative details appearing on the jambs, the lintel, the pediment and the architrave. The jambs on either side have, at their bottom, small, but well-worked, images of Śaiva dvārapālas, each of whom is attended by chāmara-dhāriṇis and male attendant figures. Above these images and running vertically on each jamb appear the following mouldings: floral, scroll, pilaster, scroll again and medallions. The pilasters are highly indented and cruciform. The lintel has a horizontal frieze of beaded hangings and two hanging lotuses, one on either side, the upper part of each lotus being surmounted by a lion rearing on an elephant. The pediment in the middle of the lintel has a fine rilievo figure of Gajalakshmi seated under the sun and the crescent with fly whisks on the extreme sides. The elephants on either side pour over the goddess the sacred water carried in pots. Above the lintel stone there is an eaves-shaped cornice whose front face has been worked in three friezes of which the bottom one is carved with rosary garlands and the top one with dentil mouldings at the indentations. The eaves here are divided by indentations into three compartments each of which bears a panel in the middle well-worked with the representation of a kīrtimukha. (The panel on the south, however, is unworked). Above the eaves-shaped cornice there is another

Doorway of main cell.

frieze of sculptures on the architrave, the extreme sides of which have relievo curvilinear turrets with rearing lions on either side. In the middle of the frieze there are three shrines depicted as being borne on bell-shaped pillars and surmounted by stepped turrets provided with dentil mouldings on the cornices and finials at the top. The middle shrine has in its front the representation of Gaṇeśa, while the side shrines have Yaksha attendant figures.

The ceiling of the garbhagriha rises on an octagon with two concentric squares above. The upper square is one piece and is carved with a row of lotus flowers all round forming an ornamental

Ceilings. border to a panel whose centre is carved with the representation of an open lotus with its petals clearly marked and its corners shown in high relief.

The ceiling in front of the garbhagriha is square and is divided into nine panels by lines of lotus buds. The central panel is carved with a forceful figure of Tāṇḍavēśvara while the surrounding panels have the figures of the eight Dikpālakas arranged in their respective positions.

The ceiling of the porch rises in three stages. The first is an octagon, the front face of the corner and side stones bearing figures of the eight Dikpālakas with pairs of warriors marching in panels between them. The under-surfaces of the corner stones bear highly variegated kirtimukhas. The second stage of the ceiling is a square whose under-surface is carved with scroll work represented as issuing out of the fangs of śimha-lalāṭas depicted in the centre. Along the edges of the under-surfaces run rows of short graceful lotus buds. The front or inner face of the square has figures of dancing groups representing Mōhinī on the east and west and Tāṇḍavēśvara on the north. The dance is to the accompaniment of the flute, the drum and the mṛidaṅga. The dance of Mōhinī on the east is in the presence of Bhairava. On the west a two-handed male figure is represented as dancing with Mōhinī (Bhasmāsura ?). On the south inner face, there is in the centre a seated figure under a hood-like canopy, with another figure standing under a similar hood-like canopy. To further right there are three figures of whom one may be identified with Bhairava and another with Bhetāḷa. To the left there are the figures of Vīrabhadra and Skanda, the latter holding a spear. The third stage of the ceiling is formed by the upper square which is carved with a high relievo figure of a dancing deity who is six-handed holding vajra, paraśu, pointing towards heaven, pāśa, dāna and phala. To his right is represented an elephant, while to his left there is the kneeling figure of a devotee. Around this central panel run three friezes representing scroll, lotus buds with creepers and flying figures with flowers, etc. The central figure is identified with Naṭarāja in M. A. R. 1942, p. 69. But the presence of the elephant to the right makes this identification doubtful.

MANDYA DISTRICT.

Belagola.

The monuments in Belagola and in the places nearby have been briefly noticed by the late Rao Bahadur R. Narasimhachar in the Mysore Archaeological Report for 1912, page 4.

A little further away to the north-east of the Janārdana temple there is said to have been existing a temple dedicated to the Kailāsēśvara
Old agrahar town. linga. This fact suggests that ancient Belagola was an agrahāra town with temples erected for Viṣṇu and Śiva.

There appears further to have been existing in Belagola a Jaina basti during the Hoysala period. The basti appears to have enshrined
Jain basti. a seated image of Pārśvanātha whose well-carved prabhāvali was discovered during the year under review at a distance of about a hundred yards to the west of the Janārdana temple. The prabhāvali is carved with attendant figures and kīrtimukha besides the usual floral and scroll bands. The seven-hooded serpent canopy under which Pārśvanātha sat is also carved on the stone. The pedestal of the image bears the symbol of a seated lion in the centre of the front face.

On the upper cornice of the pedestal was discovered an inscription of the Hoysala period. For details regarding this inscription, please *see* Part VI of the Report.

JANĀRDANA TEMPLE.

During the year under review a Tamil inscription of the time of Viṣṇuvardhana and dated in Bahudhānya was discovered on a basement
Viṣṇuvardhana's earliest inscription. cornice of the garbhagriha of the Janārdana temple. The details of the date correspond to the year 1098 A.D. Viṣṇuvardhana, was possibly associated with his elder brother Ballāja I in the administration of the Hoysala province. The inscription mentions him as the conqueror of Kongu and does not refer to his other conquests over the Chōlas, etc. It would thus appear that the Chōlas were still powerful in Talkāḍ and their influence in temple architecture and the carving of sculptures continued along with the inscribing of Tamil inscriptions on the basement cornices of temples. For details regarding the inscription discovered during the year at Belagola, please *see* Part VI of the Report.

The outside view of the temple is quite plain. The slabs of the outer walls are placed edgewise on a basement consisting of two plain
Outside view of temple. cornices. But these walls appear to be ascribable to a later period and form a prākāra enclosure to the original structure which consists of a garbhagriha and a closed śukanāsi.

Around the garbhagriha there is a circumambulatory passage from where we can have a clear view of the details of the outer walls of the garbhagriha. The stones used in this structure are granite and the style of the workmanship is akin to that met with in the Varadarāja temple at Hangaḷa and elsewhere in south Mysore. The outer walls of the garbhagriha are raised on a basement consisting of two cornices of which the bottom one is sloping. The walls are relieved by capital-bearing right-angled pilasters and turret-bearing shallow niches. The turrets are arch-shaped as at the Varadarāja temple at Hangaḷa and are surmounted by kalaśas. Inside each niche there is a four-petalled flower. The eaves are characterless and straight.

The prākāra enclosure mentioned above enclosing the original structure may have been constructed in about the 14th century as indicated by the pillars in the inner pradakshina. These pillars have each a square base and an eight-sided shaft.

Inner pradakshina.

The brick tower surmounting the garbhagriha is much ruined. It may be ascribed to about the 17th century, since the bricks used correspond to the bricks of the Pālleyagār period.

Tower.

The doorway of the śukanāsi appears to be a later insertion, perhaps of the 17th century. It is plain in workmanship except for the petalled ornamentation at the edges of the jambs and the Gaja-Lakshmi panel in the middle of the lintel. The śukanāsi consists of two aṅkanas as at Rāghavāpura in the Guṇḍlupet Taluk.

Sukanasi.

The doorway of the garbhagriha is very plain. The ceiling inside the garbhagriha is raised on two sets of corner stones with a broadish many-petalled relieve lotus in the centre.

Garbhagriha.

The main image of the god which is called Janārdana is about 5 feet high including the pedestal on which it stands. The posture is samabhaṅga and the god stands erect with his four hands thus disposed: abhaya, prayōgachakra, śankha and kaṭi with the gadā a little to the left. The ornaments are all boldly and minutely carved; but the fingers and particularly the toes are not well worked. The god wears yajñōpavīta, kaṭibandha, makara-kunḍalas and a conical kirīṭa. The prabhāvali is of the same stone and consists of four friezes of ornamentation, namely, bead, flower, bead and prabha. The folds on the belly of the god are well worked and the face which is in a smiling attitude is dignified. The drapery is worked with bold folds as in the case of the Vijayēndrasvāmi image at Bētamangala, Bowringpet Taluk. On the forehead of the god there is a vīrarēkha which appears to have been carved at a later period. The god is supported by chāmara-bearing attendants on either side.

Main image.

The front porch of the temple consists of five *aṅkanas* or squares. The pillars of the porch are of granite. Two of them have cylindrical shafts and the other two have eight-sided ones. There appears to have formerly been a flight of steps on the left.

Porch.

The image of Janārdana is illustrated in Plate IX, 1.

BHAKTAVATSALA SHRINE.

Outside the Janārdana temple and to the south-west of it there is a monocelled granite structure which is built in a circular plan (Pl. VIII, 2) like the *garbhagriha* of the Narasimha temple at Agara (*see* M.A.R. 1938).

The plan.

The outer walls are raised on a high basement (about 3 feet in height) consisting of five plain cornices (Pl. IX), 3 and 4. The slabs of the walls are placed on edges lengthwise. On the south, west and north sides there are turret-bearing shallow niches and the walls are relieved all round by right-angled pilasters. The caves are plain and above them there appears to have been formerly existing a domelike brick and mortar tower.

Outer view.

Inside the cell the walls are relieved by plain pilasters with ordinary capitals. The image formerly enshrined in the cell is now missing. It is said that the image of a form of Vishṇu called Bhaktavatsala was existing here. The name Bhaktavatsala suggests that there might have been an image of Narasimha in this cell.

The god.

The shrine appears to have had a porch in front approached by a flight of steps on the east. The porch has completely disappeared now.

GODDESS SHRINE.

To the north-west of the Janārdana temple exists the shrine of the goddess. The outer walls of this shrine are similar to the *prākāra* walls of the Janārdana temple, consisting merely of plain slabs placed edgewise.

A plain structure.

In front of the shrine there is an open *maṇṭapa* which is now dilapidated. The pillars of this *maṇṭapa* are Dravidian in type and tapering with cubical and eight-sided mouldings.

The shrine has three cells in a row, all facing east. In the central cell is installed the image of the goddess who is represented as seated in *padmāsana* and holding in her four hands the following attributes: *abhaya*, lotus (?), broken and *dāna*. The goddess wears a breast band and a *koṭṭa*-type *kiriṭa*. The archaic smile of the goddess suggests that the image belongs to the late Vijayanagar period. It is very probable that the shrine too was built at the same period.

The goddess.

PART IV—NUMISMATICS.

Coins acquired by purchase.

During the year under report, 11 coins were purchased at a total cost of rupees six and annas nine from the Director of Archaeology, Gwalior. Of these, six are copper coins belonging to the Nāga dynasty, one is a billon coin belonging to Mihirabhoja of Kanauj, and four are billon coins belonging to Ghiyāsuddīn Tughlak.

COPPER COINS OF THE NAGA DYNASTY.

1. Bhava Nāga :
 Obv : Bull to right in dotted border
 Rev : Trisūla with legend reading :
Ādi raja śrī Bhava
2. Brihaspati Nāga :
 Obv : Bull to right in dotted border
 Rev : Legend reading :
Māhārāja Bri ha spa [ti]
3. Dēva Nāga :
 Obv : Wheel in dotted border
 Rev : Legend reading :
Māhārāja śrī Dēva
4. Prabhākara Nāga :
 Obv : Lion with uplifted tail in linear border
 Rev : Legend reading :
Māhārāja śrī Prabhākara
5. Skanda Nāga :
 Obv : Not clear. There appears to be a bird which has been identified with a peacock.
 Rev : Legend reading :
[Ma hā] rā ja Skanda
6. Vibhu Nāga :
 Obv : Humped bull to left in dotted border
 Rev : Legend reading :
Ma hā rāja śrī Vibhu

BILLON COIN OF MIHIRABHOJA OF KANAUJ.

This coin is of the Ādivarāha type.

- Obv : Boar standing to right
 Rev : Legend reading :
Śrī ma dā di va rā ha

BILLON COINS OF GHIYASUDDIN TUGHLAK.

These billon coins bear the dates A. H. 721, 722, 723 and 724.

Treasure Trove Coins.

KOLAR DISTRICT.

It was reported last year that a set of 39 and another set of 24 gold coins were discovered in the Kōlār district and that steps were being taken to acquire them for the Archæological Office museum. The 39 coins of the first set were found in Survey No. 91/3 by the side of the first bridge on the Bowringpet-Kōlār Railway line and were decided as belonging to Government. The 24 coins of the second set were reported to have been found in the open space in front of Malige Chikkamma's house in Kāmagānahalli, a hamlet of Shāmpur village, Mañchēnahalli hobli, Gōribidnūr taluk. These coins were declared ownerless. Necessary action under the rules is being taken to acquire the coins for the office museum.

The first set of 39 gold coins contains coins of the following classes :—

1. 16 small coins of the fanam type bearing Persian legend on either side. On most of them the letter 'Hai' appears, thus indicating that they are most probably the fanams issued by Haidar.

2. 10 coins of the usual Varaha type and size but without any marks or legends on either side. Possibly the pieces were prepared for striking; but were not struck.

3. One coin of the Varaha type and size with the figure of god Venkaṭēśa standing on the obverse. The reverse is granulated. The coin may belong to the post-Vijayanagar period and may be a provincial type issued by one of the Pālegārs (*Cp.* E.C. S.I., Pl. IV, No. 178).

4. Twelve coins of the same size as those mentioned in 2 and 3 above. The reverse is plain; but the obverse has a two-handed male figure supported on either side by the figures of his consorts. The type is similar to No. 23, Plate XXI, 1, M.A.R. 1931, where it has been identified with the Venkaṭēśa type issued by Venkaṭapati Rāya II (1630-1642). But the blank reverse indicates that these coins were either not struck on the reverse or belong to later Vijayanagar provincial type.

Of the 24 coins belonging to the second set, 10 are identical with the Kaṇṭhirāyi haṇas issued by the Mysore king Kaṇṭhirava Narasa Rāja with the figure of a four-armed Narasimha on the obverse and a three-line Nāgari legend on the reverse reading Śrī Kaṇṭhirava (*Cp.* No. 30, Plate IX, M.A.R. 1929). The rest are also haṇas but bear different Persian characters. The latter were probably issued by Hyder.

Forty-five old silver coins of different sizes were reported to have been found in a vacant site at Muttūr, a village in the Muḷbāgal taluk of the Kōlār district during

June 1943. The Assistant Commissioner, Kolar Division, forwarded five of them for examination. He has been requested to send the remaining coins also for study and report. The five coins sent by him are all of one type, though they are of different sizes and correspond to numbers 2740, 2741 and 2742 noted in R. B. Whitehead's Catalogue of the Coins in the Punjab Museum, Lahore, Vol. II, p. 365 (*Cp.* Pl. XVII, 2740). The smallest of the specimens belonging to the present group does not however appear to have been noticed in the book mentioned above. But all the coins were struck by the East India Company.

During November 1943 the Sub-Division Officer, Chikballāpur, reported that ten gold coins were found in Kerevolāginahalli village in Gōribidnūr Taluk. These coins were obtained for study and report. Though all of them belong to the same series, having the figure of Bālakṛishṇa on the obverse and the Nāgari legend reading *Śrī Pratāpa Kṛishṇa Rāya*, on the reverse (*see* M.A.R. 1930, pp. 70 ff), yet three distinct varieties may be noted among them. The first variety contains three coins with the figure of the god boldly stamped on the obverse and a clear legend on the reverse. The second variety contains also three coins, of which two are thicker and one thinner, though all of them are of the same size. But the figure on the obverse is worn out, while the characters on the reverse are larger than the first type. The third variety contains four coins and belongs to a debased series as compared with the coins of the other two sets. The figures on the obverse are vaguely and rudely stamped. But the characters on the reverse of two of them are clearly readable, being well stamped. The characters on the other two coins are rudely stamped.

The Assistant Commissioner, Chikballāpur, reported on the discovery of some articles including 27 gold haṇas on the Murugamale hills, in the Chintāmaṇi taluk, Kōlār district, during May 1943. The circumstances leading to the discovery are stated to be as follows: "Narasimhanna on account of heavy rains on 20-5-43 went to take shelter under a big rock in the hills and casually found a mud pot between two small rocks. When the same was thrown down on a rock, some gold coins, gold ornaments were found scattered with pieces of mud pot." By correspondence with the Sub-Division Officer, Chikballāpur, these articles were obtained for study. The 27 haṇas are all small pieces and can roughly be divided into about five groups. They are all being studied in detail. One of the groups contains four coins similar to numbers 9, 10, 11 published on Plate IX, M.A.R. 1929, and ascribable to the reign of the Hoysala King Viraballāla III. Another group contains about five coins, smaller in size than the above-mentioned series. These may also be ascribed to the Hoysala period earlier than the time of Viraballāla III. The obverse of these coins contains a conventionalised dotted representation of a lion. Another group contains about eight coins which are smaller and thicker. On the obverse of these coins an animal, most probably a boar, appears to have been represented. The reverse seems to contain a degenerate representation of a lion (?). These coins may perhaps be ascribed to the

time of Viraballāja II. A fourth group which contains about nine coins is clearly distinguishable. These coins are ascribable to Kanthirava Narasa Rāja of Mysore and are similar to the specimens mentioned in the foregoing pages and illustrated on Pl. IX, M.A.R. 1929, Nos. 29 and 30.

SHIMOGA DISTRICT.

During July 1943 the Assistant Commissioner, Shimoga Sub-Division, Shimoga, forwarded eight silver coins belonging to a collection of 128 coins, stating that they were unearthed in the site belonging to one Jilebi Chennabasappa, a resident of Hoḷe-Honnūr, while excavating the ground for purposes of constructing a house. Of the eight silver coins forwarded, two are of the size of a rupee and belong to the same type. Similar coins have been published by R. B. Whitehead in his Catalogue of the Coins in the Punjab Museum, Lahore, Vol. VIII (Coins of the Mughul Emperors), page 365, Pl. XVII, No. 2740. The coins bear the date 1172 A. H. and belong to Alamgir II (A. H. 1167-1173). They are both of the Arcot Mint and were struck by the East India Company. The remaining six coins belong to Shah Alam II (A. H. 1173-1221). They are of different dates and were probably struck by the French East India Company (Cp. *Ibid* p. 415, Nos. 3168ff and No. 3171, Pl. XIX). Since it was thought that the remaining coins of the collection might bear different mint marks, etc., and since in the meanwhile, the coins were declared ownerless, the remaining 120 coins were also obtained for study. The Deputy Commissioner, Shimoga, has written to say that this Department might preserve them in the Office cabinet. the collection is being studied in detail in the office and a detailed note will be published in a subsequent report.

KADUR DISTRICT.

In the *Hindu* of the 19th May 1943, a note appeared stating that 250 gold coins worth about Rs. 7,000 were discovered in a treasure trove at Sindigere village. Since Sindigere happens to be an ancient battle-field, it was thought likely that the coins might have some historical significance. Accordingly the Deputy Commissioner, Kadur District, Chikmagalur, was requested to send the coins to this office for examination along with a detailed note on the circumstances under which the coins were found, their find-spot and their association with other objects. The Deputy Commissioner called for a detailed report from the District Superintendent of Police, Kadur, who in his letter No. I. C. 607/42-43, dated 18th June 1943, has stated as follows : "255 coins in all have been recovered from the several residents of Sindagere Vllage. The circumstances under which they were recovered have been

reported in full by the Sub-Inspector of Police, Chikmagalur North Station, on 16-5-43 and also by the Station House Officer, Chikmagalur North Police Station, in his report dated 16-6-43. All the coins have been subjected to property form and 253 coins are kept in the District Treasury, Chikmagalur, after obtaining orders of the Special I Class Magistrate, Chikmagalur, pending your (the Deputy Commissioner's) final orders under the Treasure Trove Act." The Deputy Commissioner, Kadur, has stated in his letter No. A. C. 4650/42-43, dated 18-2-44, that the connected file has been sent to the Sub-Division Officer, Chikmagalur, for disposal under the Treasure Trove Act and that the Sub-Division Officer has been instructed to send a detailed report of the case to this Department. The report from the latter officer is awaited. Steps are also being taken to obtain the coins from the Deputy Commissioner for detailed study and report.

PART V—MANUSCRIPTS AND HISTORICAL RECORDS.

ŚRIRĀṄGAPATTANAḌA CHARITRE.

There is a manuscript in the Government Oriental Library, Mysore, entitled 'Śrī RaṅgapattanaḌa Charitre' or a history of ŚrīraṅgapattanaḌa and bearing the number K. B. 25. It is a Kannada manuscript written in Kannada characters on hand-made paper bearing no kind of water mark. It contains a horoscope in Nāgari and a Kannada work entitled 'PrahlaḌa Charitre'. But near the commencement and towards the end of the book there are two sets of pages on which is copied a historical account called 'Śrī RaṅgapattanaḌa Charitre'. It has been copied by two different hands writing out on a few pages each alternately. The first set of historical pages is written on eight leaves and the second set is a repetition of the earlier part of the narrative on 2½ leaves. The longer account contained in the first set is also fragmentary. Each leaf has two pages of about 12 lines each so that in the first set which is here reviewed there are about 90 lines distributed over about 16 pages.

The first ten pages contain the well-known traditional account of the penance of Rishi Gautama and the manifestation of Lord Raṅganātha in the bygone ages on the island. After a long time, in the fifteenth century A.D., the island had three villages named Haṅgarahaḷḷi, Hosalla and Dhruva. A cow belonging to a public woman of Haṅgarahaḷḷi used to pour all the milk from its udder into an ant-hill. On digging out the latter, the image of Śrī Raṅganātha was revealed. The woman got a wooden shelter built for the god and passed away.

Thereafter, at the orders of the Emperor of Ānegondi, the 'Nine Daṇāyakas' and King Śrīraṅga came to this Karnāṭaka country for the protection of the cows and Brāhmins and they renovated many agrahāras and temples under the leadership of Timmaṇṇa Daṇāyaka. Later, Śrīraṅgarāya who came from Ānegondi got the fort of ŚrīraṅgapattanaḌa and a temple for the God constructed and ruled over the province.

At that time the Mysore rulers were chiefs of 33 villages. They secured the support of two Śrīvaishṇava Brāhmins of ŚrīraṅgapattanaḌa named Tirumalāchārya and Śrīnivāsa Dīkshita and made them advise their master Śrīraṅgarāya to send his childless wife to Tirumakūḍḷu Narasīpura in order to do circumambulation to the Aśvattha tree there for one maṇḍala (40 days). Accordingly Śrīraṅgarāya sent her with all his followers and forces for her protection. At this juncture, the Brāhmins sent words to the King of Mysore and the latter camped with his army near Kalasadvāḍi. At the

same time a false message was conveyed to Śrīraṅgarāya that his wife died in Narasipura. In desperation, Śrīraṅga felt that there was nothing more for him to live for and invited the Mysore King to take over Śrīraṅgapaṭṭaṇa. Thus the place was acquired by the Mysore Kings without a war. The descendents of Śrīraṅgarāya's brothers ruled in the north, while the Mysore dynasty grew stronger and ruled the State.

The history of this dynasty would be written hereafter.

Such is the book written by Rāmayya, son of Kālayya, Secretary to the Palace of Mysore.

The copy ends here. Evidently the rest of the narrative was not copied from the original. The discovery of the latter would perhaps be useful. But the reliability of the statements made above can be adjudged only with the help of corroborative evidence from other sources.

PART VI—INSCRIPTIONS.

HASSAN DISTRICT.

ARAKAIGUD TALUK

1

At Kaigōd, Nilavāgilu hobli, on the 4th vīragal to the south-east of the village (Ag. 40).

Size $5\frac{1}{2}' \times 2'$.

ನಿಲವಾಗಿಲು ಹೋಬಳಿ ಕೈಗೋಡಿನ ಈಶಾವ್ಯಕ್ತ ಊರುಗುಪ್ಪೆಯಲ್ಲರುವ 4ನೇ ವಿರಗಲ್ಲು. (ಅರಕಲಗೂಡು ನಂ. 40).
ಪ್ರಮಾಣ $5\frac{1}{2}' \times 2'$

I ಪಟ್ಟಿ—

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯಾಶ್ಚ ವರುಷ ೧೨೦೮ ನೆಯ ಪಾರ್ಥಿವ ಸಂವತ್ಸರದ ಮೈ
2. ಶಾಖ ಸು ೧೨ ಲು ಶ್ರೀಮತ್ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಹೊಯ್ಸಳರು
3. ಜಬಳ ಶ್ರೀ ವಿರನಾರಸಿಂಹದೇವರಸರ ರಾಜ್ಯಾಭ್ಯುದಯ
4. ಕಾಲದಲು

II ಪಟ್ಟಿ—

5. ನಾಗಿ ಆ ಅಂಕೋಜನು ದೇವಲೋಕಕ್ಕೆ ಸಲಬೇಕೆಂದು
6. ಆ ಆಗಲು ಆ ಅಂಕೋಜನ ಅಣ್ಣ ಮಾರೋಜ
7. ನೂ ಬೊಮ್ಮೋಜನನೂ ಪ್ರತಿಷ್ಠೆಯಮಾಡಿದ ಬೀರಗಲು ಮಂ
8. ಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration.

I Band—

1. svasti, śrī jayābhudayāś-Chaka-Carusha 1208 neya Pārthiva samvatsarada Vai-
2. śākha su 12 lu śrīmat-Pratāpa-Chakravartti Hoysaḷa-bhu-
3. ja-baḷa śrī Vira-Nārasimha Dēvarasara rājyābhyudaya
4. kāladalu

II Band—

5. sāgi ā Amkōjanu dēva-lōkake salabēkemdu
6. ā āgalu ā Amkōjana amṇa Mārōja-
7. nū Bommōjaṇṇanu pratishṭheya māḍida bīragalu maṇ-
8. gaḷa mahā śrī śrī śrī

Translation.

Be it well. On the 12th of the bright half of Vaiśākha in the year Pārthiva, being the 1208th year of the victorious Śaka era, in the prosperous reign of the illustrious Pratāpa-Chakravartti Hoysaḷa-bhuja-baḷa śrī-Vira-Narasimha dēvarasa :—

. In order that Amkōja might attain the world of the gods his elder brother Mārōja and Bommōjaṇṇa set up this vīragal. Great good fortune.

Note.

Only the first three lines of the present record had been published in E. C. V as Arkalgūd 40 by Mr. Rice. It is now fully read and published here with translation and a note.

The year 1285 A.D. appears to have witnessed a severe fight at Kahigōd in which a number of warriors belonging to the village died. But the contending parties which took part in the fight are not known. There are, at the place, about five viragals which have been erected in memory of those who died in battles. The present viragal records the death of a hero by name Ankōja. It belongs to the reign of the Hoysala king Narasimha III and the details of the date, viz., S1208 Pārthiva sam. Vaiśākha śu 12 correspond to Wednesday, 12th April 1285 A.D., S1207, which happens to be the year Pārthiva, being taken as the year meant in the record. Mārōja, the hero's brother and Bommōjanna together set up the viragal in order that Ankōja might attain the world of the gods.

2

At Rāmanāthapur, Ramanathapur hobli, on the brass plate of the uyyāle maṇṭapa in the Subrahmanyēśvara temple.

ರಾಮನಾಥಪುರದ ಹೋಬಳಿ ರಾಮನಾಥಪುರದಲ್ಲಿ ಸುಬ್ರಹ್ಮಣ್ಯೇಶ್ವರಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಉಯ್ಯಾಲೆ ಮಂಟಪದ ಹಿತ್ತಾಲ ತಗಡಿನಮೇಲೆ.

1. ಸೈನಿಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷಗಳು ೧೭೭೫ ನೇ ಸಂದ ವರ್ತಮಾನವಾದ ಪ್ರಮಾದೀಚನಾಮ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಶುದ್ಧ ೭ ಗುರುವಾರದಲ್ಲೂ ರಾಮನಾಥಪುರದ ಶ್ರೀಸುಬ್ರಹ್ಮಣ್ಯ
2. ಷೋಡಶರ ಸ್ವಾಮಿಯವರ ಚರಣಸಂನಿಧಿಗೆ ಕಡಬದ ವೆಂಕಟಸುಬ್ಬಯ್ಯನ ಜೇಷ್ಠಪತ್ನಿಯಾದ ವೆಂಕಟಲಕ್ಷ್ಮಮ್ಮನ ಸೇವಾರ್ಥ

Note.

This inscription records the grant of the uyyāle maṇṭapa made to the god Subrahmanya at Rāmanāthapura by Venkaṭalakshamma, elder wife of Venkaṭa-subaiyya of Kaḍaba. The date of the record is given as Ś 1775 Pramādiccha sam. Śrāvaṇa śu 7 Thursday, which corresponds to Thursday, 11 August 1853 A. D.

3

On the pedestal of the Neminātha image in the backyard of Mr. Saṇṇayya's house at Basavāpatna, Rāmanāthapur hobli.

ರಾಮನಾಥಪುರದ ಹೋಬಳಿ ಬಸವಾಪಟ್ಟಣದಲ್ಲಿ ಮ 1 ವಿಠಲಾಪುರದ ಸಣ್ಣಯ್ಯನವರ ಮನೆ ಹಿತ್ತಲಲ್ಲಿರುವ ನೇಮಿನಾಥ ಚಿತ್ರ ಬಿಂಬದ ಹಿರಿದಮೇಲೆ.

1. ಶ್ರೀ ಮೂಲಸಂಘ ದೇನಿಯಗಣ ಪೊನ್ನಕ ಗಡ್ಡೆ
2. ಕೊಂಡಕುಂದಾಸ್ವಯದ ಇಂಗಲೇಶ್ವರದ ಬ
3. ಲಯ ಶ್ರೀ ಶ್ರುತಕೀರ್ತಿ ದೇವರ ಗುಡ್ಡುಗಳು
4. ಕೊಂಗನಾಡ ಶ್ರೀಕರಣದ ಕಾವಣ್ಣಗಳ ಮಕ್ಕ
5. ಲು ನಾಕಣ್ಣ ಹೊನ್ನಣ್ಣಗಳು ಮಾಡಿಸಿದ ಶ್ರೀ
6. ನೇಮಿನಾಥ ಸ್ವಾಮಿಗಳ ಪ್ರತಿಮೆ ಮಂಗ
7. ಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ೧ ೧ ೧

Transliteration.

1. śrī Mūlasaṅgha Dēsiyagaṇa Postaka gachchha
2. Koṇḍakumḍānvayada Iṅgaḷēśvarada ba-

3. Iiya śrī Śrutakīrtti dēvara guḍḍuḡaḷu
4. Koṃga nāḍa Śrīkaraṇaḍa Kāvannaḡaḷa makka-
5. lu Nākaṇṇa Honnaṇṇaḡaḷu māḍisida śrī
6. Nēminātha svāmigaḷa pratime maṇṇa-
7. la mahā śrī śrī śrī ॐ ॐ ॐ

Translation.

The image of śrī Nēmināthasvāmi caused to be made by Nākaṇṇa and Honnaṇṇa, sons of Śrīkaraṇaḍa Kāvanna of Koṅganāḍ and disciples of the illustrious Śrutakīrttidēva of Ingaḷēśvara, belonging to Mūlasaṅgha, Desiyagaṇa. Postuka-gachchha and Koṇḍakundānvaya. Good fortune.

Note.

The record is engraved on the pedestal of the Nēminātha image about 5 feet high which was found buried in the backyard of the house of Mr. Sannaiah of Vithalāpur. A number of building materials belonging to some basti are also reported to have been found at the place and thus it appears that there was originally a Jaina basti enshrining the god Nēminatha. The characters of the record appear to belong to about the 12th or the 13th century A. D. The purport of the record is the installation of the image of Nēminātha by the two brothers Nākaṇṇa and Honnaṇṇa, sons of Śrīkaraṇaḍa Kāvanna and disciples of Śrutakīrtti dēva.

KADUR DISTRICT.

KADUR TALUK.

4

At Kottagere, Yagaṭi hobli, on a stone set up by the side of the ruined Iśvara temple.

Size 4"×2½"

ಯುಗಟಿ ಹೋಬಳಿ ಕೊತ್ತಗೆರೆ ಗ್ರಾಮದಲ್ಲಿ ಪಾಳು ಈಶ್ವರ ದೇವಾಲಯದ ಪಕ್ಕದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಶಾಸನದ ಕಲ್ಲು.
ಪ್ರಮಾಣ 4"×2½"

1. ನಮಸ್ತು ಗ ಶಿರಸ್ತು ಬಿಚ್ಚದ್ರಚಮರ ಚವೇ ತ್ರೈಲೋಕ್ಯನಗರಂಭ ಮೊ
2. ಸ್ತಂಭಯ ಸಂಭವೇ || ಸಳವ್ಯಂ ಭು ವಿನನೋವ್ಯಂ ಸನಕಪುರ
3. ದ ವಸಂತಿಕ ದೇವಿಯ ನಿಭಳ ಚಿತಂ ಮಣದೆ ಕಾದಿಸುವೆಡೆ
4. ಯೊಳಂ ಮೆಚ್ಚಿ ಬಳಪಸ್ತತಿತ ಜಿನಮುನಿಪಂ ಕುಂಚಮಂ ಕೊಟ್ಟು
5. ನೀನೀ ಸೆಳೆಯಂ ಪೊಯ್ಸಳನೆ ಬಳಿಯ ಪೊಯ್ಸಣ ಭೂಪರದರು || ಅಂದುಮೊದಗಿ
6. ಪುಲ ಸೆಳೆಸಿದೊಳರೆ || ಸ್ವಸ್ತಿ ಸಧಿಗತ ಪಂಚಮಹಾಶಬ್ದಮಹಾಮಂಜುರೇಸ್ವರ
7. ದ್ವರವತೀ ಪುರವರಾದೀಸ್ವರಂ ಯಾದವನರಯಣ ಸಮ್ಯಕ್ ಚೂಡಾಮಣ ಮರೆರಾಜ
8. ರಾಜ ಸನಿವರ ಸಿದ್ಧಿ ಗಿರಿದುರ್ಗಮಲ್ಲ ಕದನಪ್ರಚಂಡ ಮಲಪರೊಳು ಗಂಡ ಪ್ರಚಡಗಂಡ
9. ಪ್ರಚಡಗಣ್ಣ ನನಹಯ ಸುರ ನಿಸಂಪ್ರತಪ ಚಕ್ರವತಿ ಪೊಯ್ಸಳದವರು ಗಂಗ
10. ವಾಡಿ ತೊಂಭತಲು ಸನಿರಮಂ ದುಷ್ಪ ನಿಗ್ರಹ ನಿಷ್ಪಪ್ರತಿಪಳನಾದಿ ರಾಜ್ಯಗೆಯು
11. ತಮಿರೆ ತತ್ವದ ಪದ್ಮೋಪಜೀವಿ || ದೇಸಿಯಂಕಕಾಣಿ ಗೋತ್ರಪವಿತ್ರ ಪರನಾರಿಪುತ್ರ ಶಿವ
12. ಪಾದಸೇಬಗ ನಂದಗೊಪಳಕರು ಚಳಕೆಯನಯಕ ಆತನ ಅಳಿಯ ಕಲಿದೇ
13. ವನಯಕನುಂ ಮದಿಗವುಡನುಂ ಕೊತಿಕೆಪಯ ಕಲಿದೇವಗ ಬ್ರಹ್ಮೇಸ್ವರ ದೇವರ ಲಗ

14. ಪ್ರತಿವೈಯ ಮಾಡಿಸಿ ಬಿಟ್ಟದತ್ತಿ ಮನುಮಥ ಸಂತ್ಸರದಂದು ಚೈತ್ರ ಸುದ್ದ ಚತುರ್ದಶ
15. ಸೆ ಸೋಮವಾರದಂದು ಗಂಗರಸಜೀಯರ ಕಟ್ಟಿ ದಾರಾಪೂರ್ವಕಂ ಮಾಡಿ ಬಿಟ್ಟ ಗ
16. ದ್ದೆ ಕಲದೇವರ ಮುದೆ ಸಗ ಮೊದಲೇರಿಯ ಹಳಗು ಕೊಳಗ ೧೫ ಅಹೆಯ ಕಟದ
17. ಕೆಳಗೆ ಕೊಳಗ ೧೦ ದೆವಾಲ್ಯದಿಂ ತೆಂ ಕೆಹೆಯೊಳಗೆ ಬೆದರೆ ಕಥ ಎಳುನುಟು ಯುರಿ
18. ದ ಪಡುವಲು ಹೊಲ ಏರಿಯ ಕೆಯ ಕಥ ಮುನುಟು ಬ್ರಹ್ಮೇಸ್ವರ ದೇವರಗದೆ ಕಲದೇ
19. ವನ ಕೆಹೆಯ ಮೊದಲೇರಿಯಲು ಸ ೨ ಕೊಳಗ ೧೦ ಮದಿಯ ಚಟಿಯನ ಕೆಹೆಯ
20. ಹಿಂದೆ ಮೊದಲೇರಿಯಲು ಸ ೧ ಕೊಳಗ ೧೦ ವುರಿದ ಪಡುವಲು ಮಗುಲಕೆಯ ಕಥ ಮು
21. ನುಟು ಮದಿಯ ಚಟಿಯನ ಕೆಹೆಯಿಂದ ಬಡಣ ಹರಳಕೆಯ ಕಥ ಅಐನುಟು ವು
22. ರಿಂದ ತೆಂಕಣ ನಿಂಗಟಗೆಹೆಯ ದರಿಯ ಪಡುವಣ ಹರಳಕೆಯ ಕಥ ಅಐನುಟು
23. ಹಿರಿ ಕೆಹೆಯ ಹಿಂದೆ ಕನಿಯ ಬಳಯ ದಿಬದ ಕೆಯ ಕೊಳಗ ೧ ಬಳ್ಳ ೨ ಕಲದೇವ
24. ನ ಕೆಹೆಯ ಮುಡಣ ಕೊಯ ಕೆಯ ಕಥ ನುಟು || ಇಂತೀ ಧರ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿ
25. ದಾತನು ಅಚ್ಚುತಪದವನ್ನೆಯ್ದುವನು ಇಧರ್ಮಕ್ಕೆ ಅವನನ್ಯಾಯವ ಬಗದವನು ಗಂ
26. ಗೆಯ ತಡಿಯಲ ವೇದಬಹ ಬ್ರಾಹ್ಮಣನಂ ಕವಿರೆಯ ತನ್ನ ಸ್ವಹಸ್ತ
27. ಮುಟ್ಟಿ ಕೊಂದವನು || ಸ್ವದತ್ತಂ ವಾ ಪರದತ್ತಂ ವಾ ಯೋಹರೇತಿ ವನುಂ
28. ನ್ತರಾ ಪಷ್ಪಿರ್ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇತ್ರಿಮಿ || ಮಂಗ
29. ಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ

Transliteration.

1. namastuga śirastubi chadra-chamara-chavē Trailōkya-nagarambha mo-
2. stambhaya Sambhavē || Salarvvaṃ bhru-visaṇ orvvaṃ Sasaka pura-
3. da Vasamtika deviya nichhaḷa chitaṃ maṇade kādisuveḍe-
4. yolaṃ mechri khaḷapasatita Jina-munipaṃ kuṃchamam koṭu
5. nīnī seleyaṃ poy Saḷene baḷiya Poysaṇa bhūparadaru || amdu modagi
6. puli seḷasidadolire || svasti sadhigata paṃcha-mahā-śabda mahāmaṇḍalēśvara
7. Dvaravati puravarādīśvaram Yādava-Narayana samyakta-chūḍāmaṇa
8. māḷa rāja Sanivara-siddhi giridurgga-malla Kadanaprachamaḍa malaparoḷu gaṇḍa
9. prachamaḍa gaṇḍan asahaya-sura nisaṃ-Pratapa-Chakravati Poysaḷa dēvaru
10. vāḍi tombhataru sasiramam dushṭa-nigraha sisṭa-pratipāḷanādi rājya geyu-
11. tam ire tat-pada padinōpajivi || Dēsiyaṃkakāra gōtra-pavitra paranāri-putra
12. pāḍa-sēkhaga Namda-gopāḷakaru Chāḷikeya nayaka ātana aḷiya Kalidē-
13. va nayakanuṃ Madigavuḍanuṃ Kotikereya Kalidēvaga Brahmēśvara
14. pratishṭeya māḍisi biṭṭa datti Manumatha saṃtsaradaṃdu Chaitra sudda
15. se Sōmavāradamdu Gaṃgarasajjīyara karebhi dārāpūrvvakam māḍi biṭṭa
16. dde Kalidēvara mude sa 1 modalēriya haḷagu koḷaga 15 Aṇeya kaṭada
17. keḷage Koḷaga 10 dēvālyadiṃ teṃ kereyolage bedale kabha eḷunuṇu yuri-
18. da paḍuvalu hola ēriya keyi kabha munuṇu Brahmēśvara dēvara gade
19. vana kereya modalēriyalu sa 2 koḷaga 10 Madiya Chaṭeyana kereya
20. hiṃde molēriyalu sa 1 koḷaga 10 vurida paḍuvalu magula keyi kabha mu-

21. nūṇa Madiya Chaṭeyana keṇeyimda baḍaṇa haraḷa keyi kabha asinūṇu vu-
22. rimda temkana Siṃgaṭageṇeya ḍariya paḍuvana haraḷa keyi kabha a ainūṇu
23. Hiri keṇeya himde kaniya baḷiya dibada key ikoḷaga 1 baḷḷa 2 Kalidēva-
24. na keṇeya muḍaṇa koya keyi kabha nūṇu || imti dharmmanam pratipālisi
25. dātana achiyutapadavan aiḍuvanu i dharmmakke āvan anyāyava bagada
vanu Gaṇ-
26. geṇa tadiyali Vēda baha Brahmananam kavileya tamuna svahasta
27. muṭṭi koṇḍavanu || svadattam vā para-dattam vā yō harēti vasum-
28. ndharā shashtir vvarsha sahasrāṇi viśthāyām jāyatē krimi || māṅga-
29. ḷa mahā śrī śrī

Note.

The record begins, after praising the god Sambhu, with the introduction of Sala who in obedience to the sage's word killed the tiger and won the name of Hoysala for his family. Then it gives a series of titles like the obtainer of the five great bands, mahāmaṇḍalēśvara, lord of Dvārāvātipura, Yādava Nārāyaṇa, crest jewel of righteousness, king of the Male chiefs, Śanivāra siddhi, Giridurgamalla, terrible in battle, Malaparolu gaṇḍa, Prachandagaṇḍa, unassisted hero, Nissanka-Pratāpachakra-vartti and Hoysala dēva. But it does not give the name of any king. The titles Śanivāra siddhi and Giridurga malla (which apply only to Ballāḷa II and his successors) coupled with the other titles Mahamandalesvar etc., which apply only to him and his predecessors, indicate that the record probably belongs to Ballāḷa II.

We are next introduced to Kalidēva, son-in-law of Chalikenāyaka, who is styled as Dēsiyaṅkakāra, purifier of his gōtra, son to others' wives, an ornament on the feet of the god Śiva and Nanda gōpālaka. This Chalikenāyaka is referred to in E.C. VI. Kd. 19, 28, 113 and elsewhere. He appears to have been a local chief under the Hoysalas during the reign of Narasimha I and Ballāḷa II with Singaṭagere as the seat of his chieftainship. Kalidēva is stated in the record to have been associated with Madigaḍa in building the temples of Kalidēva and Brahmēśvara. The details of the grant made to these temples after washing the feet of Gangarasajīya are also given. This Gangarasajīya appears to have been the same as the one mentioned in Tp. 91.

The date is Manmatha sam. Chaitra śu. 14 Monday. The Śaka date is not given. The details correspond to Monday, 7th April 1175 A.D. during the reign of Ballāḷa II.

The record is full of orthographical errors. A number of letters are omitted which fact leads one to suspect its authenticity. But as the characters belong to the period of the record the mistakes may be taken as due to the carelessness of the engraver.

5

At Yellambalase, Yegati hobli, above the image of a devotee on a pillar to the right in the mukhamantapa of the Kēśava temple.

ಕಡೂರು ತಾಲ್ಲೂಕು ಯಗಟಹೊಬ್ಬ ಯಶ್ಯಂಬಳನ ಗ್ರಾಮದ ಕೇಶವ ದೇವಸ್ಥಾನದ ಮುಖಮಂಟಪದ ಕಂಬವೊಂದರ ಮೇಲೆ ಛತ್ರವಿಗ್ರಹದ ಮೇಲ್ಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ದೇವದೇವ ಹೆದಾರು
2. ವನ ಮಕಳು ಕಾ
3. ಮಜ ಹೆದಾರುವ

Note.

A record has been noticed in M.A.R. 1942 as No. 49 on a pillar to the left in the mukhamantapa of the Kēśava temple at Yellambalase which mentions the name of a devotee Lakshumaṇa Hebāruva, son of Nalapa Hebāruva. On another pillar to the right in the same mukhamantapa is now found the above record. This records the name of another devotee of the name Kāmapa Hebāruva who is said to have been the son of Dēvapa Hebāruva. This Kāmapa Hebāruva might have been associated with Lakshumaṇa Hebāruva in the construction of the mukhamantapa. This record also belongs to the 17th century A.D. paleographically, as No 49 o. M.A.R. 1942.

6

On a viragal buried in the lands of Maruḷappa at Chikkanāyakanahalli belonging to Yellambalase (Pl X, 1). Old-Kannada characters and language.

Size 8'×6'.

ಎಳ್ಳಂಬಳಸೆಗೆ ಸೇರಿದ ಚಕ್ಕನಾಯಕನ ಹಳ್ಳಿಯಲ್ಲಿ ಮರುಳಪ್ಪನ ತಂಗಿನ ತೋಟದಲ್ಲಿ ಹೊತ್ತುಹೋಗಿದ್ದ ವಿರಗಲ್ಲು,
ಪ್ರಮಾಣ ೮'×೬'.

ಹಳಗನ್ನಡಕ್ಕರ ಮತ್ತು ಭಾಷೆ

I ಪಟ್ಟಿ—

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಮಾಣಿಯರೋ ಮಣಿದಿಯಂ ನಿರಿವಚ್ಚನುಂ ಶ್ರೀಪುರುಷನುಂ ದೇವಾಸುರರಾ ಶಿವಮಾರನುಂ
ಅಗ್ರಹಾ
2. ರಮೇಶಮುಣಿಸೆ ಪ್ರಹ್ಲಾದೇಯ ಮಾಸಾಮಿಗ ಪ್ರೀ (?ವ್ರಿ)ತಿ ಅಲಿದು ಕೋಲೆ ಕೊಡಲಾರದೆ ಎನೆಬರು
ಎಣಿದು ಸತ್ತೊರಾ

II ಪಟ್ಟಿ—

3. ಶ್ರೀಜನ್ನ ಕಲ್ಲ ನಿಹಿಸಿ ಪನ್ನಿಕ್ಕಣ್ಣುಗ ಬೆದೆ ಮಣ್ಣೊಟ್ಟಾದ್ದಿವನ ಕಣ್ಣೊಗ್ಗಿಣ್ಣೆ ಶಾಲೆ ಗೊಡುವೊಡು
ಇದಾನೆನೆವೊನ್ನಿಷ್ಟುಮಹಾಪಾತಕಂ ಗೆಯ್ಯನಕ್ಕುಂ

Transliteration.

I Band—

1. svasti śrī Māṇiyarō Maṇidiyuma Sirivachchanuṃ Śrīpurushanuṃ Dēvāsuraś
Śivamāranuṃ agrahā-
2. ram Elambuṇuse Vrahmādēya māśāmiḡa prī (?vri) ti alidu koḷe koḍalārade
enebaru eṇidu sattor

II Band—

3. śrī Janna kalla nirisi pannir-kkaṇḍuga bede maṇ goṭṭār ddivasak-eṇvorggi
śāle goḍuvodu idān alivōṇ pañcha mahā-pātakam geyvon akkuṃ

Translation.

Be it well. When māśāmi (the overlord), having lost affection, siezed the Brahmādēya of Elambuṇuse agrahāra, the māṇis (? princes) Maṇidī, Sirivachcha, Śrīpurusha and Śivamāra of Dēvāsura (? one who is equal to the gods and demons in strength) all these unwilling to give (back the Brahmādēya) fought and died.

Śrī Janna having erected the epitaph granted land of the growing capacity of twelve khaṇḍugas. This *śāle* (? food) should be distributed among eight persons daily. Whosoever destroys this is one who commits the five great sins.

Note.

Find Spot.—

At a distance of about a mile to the east of Elḷambalase, a village in the Kadur taluk, which appears to have been a place of great antiquity, and in a cocoanut garden by the side of the tank, was found the vīragal, on which the present inscription is engraved. It had been completely buried in the ground except for a portion of the top panel. When excavated it was found that this vīragal had three panels of sculptures and two bands of writing.

Description.—

The vīragal is engraved on a broad granite slab measuring about 8' by 6'. It is broader at the base and has the shape of an arch surmounted by a kalāśa at the top. The bottom panel depicts the battle scene. The warriors are tall and strong built. They are holding swords and shields, while in addition to these the enemies are using bows and arrows. The enemies are attacking while the heroes, some of whom have fallen, are resisting firmly. In the second panel the heroes are being carried off by *apsaras*. Unlike in the later vīragals which depict heroes as going in a vimāna, the heroes here are flying in the air while the Gandharvas play on musical instruments. The third panel depicts three of the heroes as being seated at ease to front while the fourth is shown as standing behind the first and the second figures. There are female chāmara-bearers on either side and at the farther end of both the sides there are two lamps. Above this panel is a kalāśa in relief which resembles those found in the old sculptures at Kambadahalli, Narasamangala and elsewhere. The figures are all plain with no ornaments except for a necklace and a headwear which appears either as a *jaṭābandha* or a *kirīṭa*. These figures resemble those on the Bēgūr and Dodḍa-huṇḍi vīragals.

Characters and Language.—

There are three lines of writing engraved on the two bands in between the three panels of sculpture. The letters are about two inches in height and are very well carved in Old-Kannada characters. Since the vīragal was buried in the earth for a long time, so that the letters are all quite good and clear. Paleographically the characters belong to about the 9th century — 'ba' is square; the tail of 'ra' though long has joined the serif, 'ra' and 'la' are distinguished from ordinary ra and la, etc. The language is Old-Kannada, some of the earlier forms like *eridu*, *sattōr*, *geyvōn*, *koṭṭār*, *idān*, etc., being used.

Contents.—

The vīragal appears to record a fight between some overlord and his subordinates, the cause being the seizure of the Brahmādēya of Elāmbuṇuse agrahāra by the former. Unwilling to give back the Brahmādēya, Maṇḍi, Sirivachcha, Śrī-purusha and Śivamāra fought and died. The name of the overlord is not given. The vīragal is said to have been erected by śrī Janna who in addition made a grant of some land of the growing capacity of 12 khaṇḍugas which was to be distributed among eight persons daily.

History.—

Yelambunuse of the record is the village Yellambalase near which is found the present record. It is about 10 miles to the south of Āsandi, once a provincial capital of the Gaṅga kingdom. During the latter half of the 8th century and early 9th century A.D. to which period the present vīragal belongs, there were constant wars between the Rāshtrakūṭas and the Gaṅgas. A number of vīragals at Hiregundugal in the Tumkur taluk refer to a battle at Bāgeūr between these two dynasties and a number of warriors among the Gaṅgas, even the princes like Siyagella and Śivamāra, appear to have lost their lives in that battle. Bāgeūr is about five miles to the north of Āsandi. A record belonging to Gōvinda III's early days is also found at Mudigere (see M. A. R. 1942, p. 175) which is about 3 miles from Āsandi. Thus it appears that the Rāshtrakūṭas were aggressing over the Gaṅga kingdom and were slowly gaining ground. It is known from various records that the Rāshtrakūṭa king Gōvinda III had at least twice defeated and imprisoned the Gaṅga king Śivamāra. Gōvinda's brother Kambayya was even governing the Gangavāḍi province for some time. When first imprisoned, Śivamāra appears to have been released and anointed on the Gaṅga throne as a subordinate of the Rāshtrakūṭas. Śivamāra is said in the Perjjarangi plates of Rāchamalla I (M.A.R. 1942) and E.C. IV, Yd. 60, to have been anointed by both the Rāshtrakūṭa and the Pallava rulers—Gōvinda and Nandivarman, —which event must have taken place only after Govinda released Śivamāra from imprisonment. But Śivamāra might have felt it an insult to remain subordinate to an enemy. Thus he appears to have revolted against Govinda, himself led the army in which a number of the Gaṅga princes took part and fought a final and decisive battle at Yellambalase in which a number of leaders including himself died. The use of the word *Māsāmi* (for Mahāsāmi or overlord) in the record, who most probably was Gōvinda, shows the subordinate position of the Gaṅgas. Thus the vīragal is important as it records the death of the Gaṅga king Śivamāra in a battle which took place between him and the Rāshtrakūṭas. It is also important in another way. Among those who died are mentioned Maṇḍi, Sirivachcha, Śrīpurusha and Śivamāra. Among these Śrīpurusha and Śivamāra are well known to have been father and son respectively. So it appears that Śrīpurusha was alive all these days and died in the same battle along with his son. But when was the battle fought? The Maṇṇe plates of Gōvinda which belong to 802 A.D. mention only the imprisonment of the Gaṅga king (Śivamāra) by Gōvinda and not his death. So the battle must have taken place after the grant of the Maṇṇe plates, i.e., after 802 A.D. Again Rāchamalla I, son of Śivamāra, was ruling the Gaṅga kingdom as an independent ruler by about 819 A.D. After the death of Śivamāra, Rāchamalla must have again fought the Rāshtrakūṭas, defeated them and ruled as an independent king. This event might have taken place soon after the death of Gōvinda in about 815 A.D. Thus the battle at Yellambalase must have been fought during the reign of Gōvinda and somewhere between 802 and 815 A.D., say in about 808 A.D. "Till about 808 A.D. Gōvinda was fighting in Northern India which gave room for the formation of a formidable confederacy of the Gaṅga, Kēraḷa, Chōḷa, Pāṇḍya and Kanchi princes against him. So, immediately after his return Gōvinda made great preparations for the invasion of the south in 808 A.D. and actually debouched on the plains of the Carnatic, halted for a time at Śrībhavana (Cowldurg, Chitaldurg District) and later inflicted a heavy defeat on the confederate army, in which several members of the Gaṅga army and Royal family perished" (The Gangas of Talkad, p. 64). The present vīragal appears to refer to the same battle. It now remains to be considered

whether Śrīpurusha, who came to the throne in about 725 A.D. was alive till about 808 A.D. Śrīpurusha had the names Muttarasa and Vṛiddharāja thereby indicating that he lived to a green old age. Moreover he must have been a very young prince when he came to the throne. It may also be noted that he succeeded his grandfather Śivamāra I and not his father. One of his records at the village Basavatti in the Chāmarājanagar taluk is dated in Ś 722 which corresponds to 801 A.D. Thus it is not impossible that Śrīpurusha lived for a few years more to witness a fatal battle which brought death on himself and his son as also on many others of the royal family like Maṇḍi and Sirivachcha.

7

On a stone set up in the centre of the village Kāmēnahalli of Sakrepatṇa hobli.

Size 3' × 1½'

ಸಕ್ರಪಟ್ಟ ಹೋಬಳಿ ಕಾಮೇನಹಳ್ಳಿ ಗ್ರಾಮದ ಮಧ್ಯೆ ನೆಟ್ಟಿರುವ ಶಾಸನದ ಕಲ್ಲು.
ಪ್ರಮಾಣ ೩' × ೧½'

ಚಕ್ರ ನಾಮ ಶಂಬ

1. ತಿಮ್ಮಪ್ಪ ನಾಯ
2. ಕ ದಾಸನು ಗೌಡ
3. ಸೇವೆ

Note.

This short record merely mentions that some service was done by a devotee named Timmappa Nāyaka. Neither the kind of service done nor the name of the god to whom the service was done, is given in the record. Timmappa Nāyaka appears to have been a Vaishṇava devotee as there are carved on the top of the record a conch and a discus as also the word dāsa which means a devotee. In a record at the same place, which is published as No. 28 in the Annual Report of this department for the year 1943, it is stated that the village Kāmēnahalli was granted for the food offerings of the god Lakshminārāyaṇa, most probably of Dēvanūr. Thus it is highly probable that Timmappa Nāyaka granted the village Kāmēnahalli to the god Lakshminārāyaṇa and that he was a local chief. No date is given in the record. It may belong to the same period as No. 28 of M. A. R. 1943, namely, 17th century A.D.

8

At Keresante, Singatagere hobli, on a stone set up in Mr. Sannayya's land.

Size 4½' × 2'.

ಸಿಂಗಟಗೇರೆ ಹೋಬಳಿ ಕೆರೆಸಂತೆ ಗ್ರಾಮದಲ್ಲಿ ನಣ್ಣಯ್ಯನವರ ಗದ್ದೆಯಲ್ಲಿ ನೆಟ್ಟಿರುವ ಶಾಸನ.
ಪ್ರಮಾಣ ೪½' × ೨'.

ಚಕ್ರ ನೂರ್ಯ ವಡಗೇರೆ ನಾಮ ಚಂದ್ರ ಶಂಬ

1. ಯೇತಕ್ಕುರ ಸುರಾದಿವ ಮೂವೂರೋ
2. ಪಲಾಲಿತಂ ಶ್ರೀಮತ್ಪಂಡ ರಂಗೇಶ
3. ವಿಠಲೇಶಸ್ವ ಶಾಸನಂ || ಕಮಲಾಸಣ ಕಮನೀಯಮೂರ್ತಿ
4. ಕಾರುಣಿನಿ ಕೃಪಾಸಾಗರ ಭಕ್ತಜನವತ್ಸಲ
5. ಕಮಟಪತಿ . . . ಗೆಯ ಪುರದಲಿ ಪ್ರಸನರಾದ
6. ಶ್ರೀವಿಠಲದೇವರ ದಿವ್ಯ ಶ್ರೀಪಾದಪದ್ಮಂಗಳಿಗೆ ಶ್ರೀಮನ್

7. ಮಹಾಮಂಡಲೇಶ್ವರ ನಿಶ್ಚಂಕಪ್ರತಾಪ ಕಲಮಿಲಿ
8. ಬೊಪ್ಪರಾಜ ಗೋಪರಾಜ ಮಹಾ ಅರಸುಗಳ
9. ಕೊಮೊರರು ಸಿದ್ಧೇವ ಮಹಾ ಅರಸುಗಳೂ
10. ನವವಿಧಭಕ್ತಿ ಪುರಸ್ಕರವಾಗಿ ಸಪ್ತಾಂಗವೆಟಿ
11. ನಿ ಪೊಡಮಟ್ಟು ಕೊಟ್ಟ ಧರ್ಮಶಾಸನ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯು
12. ದಯ ಶಾಲಿವಾಹನ ಶಕವರುಷ ೧೪೭೨ ಸಂದು ನಡವ
13. ವರ್ತಮಾನ ಸಾಧಾರಣ ಸಂವತ್ಸರದ ಚಯುತ್ರ ಶುದ್ಧ ೧೦೩
14. ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ
15. ವಿರಪ್ರತಾಪ ಶ್ರೀ ಸದಾಶಿವರಾಯಮಹಾರಾಯರೂ ನ
16. ಮಗೆ ನಾಯಕತನಕೆ ಪಾಲಿಸಿದ ಹಾರನ ಹಳೆಯನೀಮೆ
17. ವೊಳಗಣ ಕಾಲುಗಳಿಗೆ ಸಲುವ ಕೆಡೆಯ ಸಂಥೆಯ
18. ಕೆರೆಯ ಕೆಳಗಣ ಪಡುವಣಗೋಡಿಯ ಗದ್ದೆಯ ಬಯ
19. ರೊಳಗೆ ಬೀಜವರಿ ಗದ್ದೆಮಣು ಬರಿ||ಕೆ ನಡವ ವ
20. ತ್ತಮಾನ ಕಂಬ ೧೦೦ ನೊರುಕಟ ಗದೆಯನೊ ಬಾಳೆಯ ಹೊ
21. ಡೆಯ ಸ್ಥಳದಲಿ ನಂಮ ತಂದೆ ಗೋಪರಾಜಗಳಿಗೂ ನಂಮ ತಾ
22. ಇಗಳು ಬೆಳಗಮ್ಮನವರಿಗೂ ಪುಣ್ಯಪ್ರದವಾಗಿ ಶ್ರೀವಿಠ
23. ಲನ ಸಾಯೂಜ್ಯವಾಗಬೇಕೆಂದು ದೇವರಿಗೆ ನೆಯಿವೇದ್ಯವ ಮೊ
24. ಡುವ ಮರಿಯಾದೆಯಲಿ ಆ ವಿಠಲದೇವರ ಸ್ಥಾನದಲಿ ಅಭಿಶೇ
25. ಕದ ಕೌಶಿಕಗೋತ್ರದ ಕಾಮರಸರ ಮಕಳು ಮೆಂಕಟಾದ್ರಿಗೆ ಕ
26. ಟು ಮೊಡಿ ಕೊಟರಾಗಿ ಈ ಧರ್ಮವನು ಸೂರ್ಯ್ಯಚಂದ್ರ ರೋ
27. ಕಂಗಳುಳ್ಳ ಪರಿಯಂತರ ಅರುನಡನಿದವರುಗಳು
28. ದಾನ ಪಾಲನಯೋರ್ಮಧ್ಯೆ ದಾನಾಭ್ಯೇಯೋನ್ಮುಪಾಲನಂ
29. ದಾನತ್ವರ್ಗಮವಾಪ್ಪೇತಿ ಪಾಲನಾದಟ್ಟು ತಂಪದಂ
30. ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ಪಾ ಯೋಹರೇತಿ ವನುಂಧರಾ ಪ
31. ಪ್ತಿವರ್ಷ ನಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಹಾಯಶೇ ಕ್ರಿಮಿ ಸ್ವದ
32. ತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನು ಪಾಲನಂ ಪರದ
33. ತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವೇತ್ ಅಕರೇಣಕರಂ
34. ಪ್ರಾಪ್ತಿ ಗೋನಹಸ್ರವಧೇಯಥಾ ಕರವಿಚ್ಛಿನ್ನ ಗೋಕೋಟಿ
35. ಫಲೇನ ಫಲಮಶ್ನುತೇ || ಈ ಧರ್ಮಕೆ ಅಳುವಿದವನು ಮೊ
36. ತ್ತುಗಮನವಮಾಡಿದವನು || ಯೀಬರಹಗೆಯ್ತು
37. ವನು ಕಂಮೊರ ವೀರೋಜನ ಮಗ ಭದ್ರಯನು

Transliteration.

1. yētat Sura surādhīpa maṇḍi māḷō-
2. pa lālitam śrīmat Paṇḍaramgēśa
3. Viṭhalēśasya śāsanam || kamaḷāsana kamaṇīyamūrtti
4. kāruṇanidhi krupā-sāgara bhakta-jana-vatsala
5. kamaṭapati . . . geya puradali prasanarāda
6. śrī Viṭhala dēvara divya śrīpāda padmaṅgalige śrīman
7. mahāmaṇḍalēśvara niśsamika pratāpa Kalamili
8. Bopparāja Gōparāja mahā arasugala
9. komāraru Sidedēva mahā arasugali
10. navavidha bhakti purassaravāgi saptaṅga vera-

11. si podamattu kotta dharmma sāsana svasti śrī jayābhyu-
12. daya Śālivāhana śaka varuṣa 1472 samḍu naḍava
13. varttamāna Sādhārana samvatsarada Chayitra śudha 1 lū
14. śrīman mahārājādhirāja rāja-paramēśvara śrī-
15. Virapratāpa śrī Sadāśivarāya mahārāyarū na-
16. mage nāyakatanake pālisida Hāranahaḷiya sime
17. voḷagaṇa kāluvaḷige saluva Keṇeyasamtheya
18. kerreya keḷagaṇa paḍuvaṇa gōḍiya gaddeya baya
19. loḷage bījavari gaddē maṇu kha 1½ ke naḍava-va-
20. rttamāna kamba 100 nūru kaba gadeyanū Bāḷeyaho-
21. deya sthalaḍali namma tamde Gōparājagaḷigū namma tā-
22. iḷaḷu Aubhaḷammanavarigū puṇṇya pradavāgi śrī Viṭha-
23. lana sāyūjyavāgabēkemdu dēvarige neyivēdyava mā-
24. ḍuva mariyādeyali ā Viṭhala dēvara sthānaḍali abhiśē-
25. kada Kauśikagōtrada Kāmarasara makaḷu Venkaṭādrige ka-
26. tumāḍi kotarāgi i dharmavanu sūryya candra lō-
27. kambaḷ uḷalli pariyaṁtara āru naḍasidavarugaḷu
28. dāna pālanayōr madhyē dānāchhrēyōnrapālanam
29. dānāt svargam avāpnōti pālanād achyutam padam
30. sva-dattam para-dattam vā yōharēti vasumdhara sha-
31. shti varsha sahasrāṇi viśtāyām jāyatē krimi svada-
32. ttā dviguṇam puṇyam paradattānu pālanam para-da-
33. ttāpahārēṇa svadattam nishphalam bhavēt akārēṇa karam
34. prāpti gō sahasra vadhēyathā karavichchhinna gōkōṭi
35. phalēṇa phalamaśnutē || i dharmmake alupidavanu mā-
36. trugamanava mādidavanu || yī baraha geyda-
37. vanu kamṁāra Virōjana maga Bhadrayanu

Translation.

This is the sāsana of the illustrious Paṇḍarangēśa Viṭhalēśa, who is served by the line of diadems of the gods and their chief:

This dharma sāsana granted after saluting with nine kinds of devotion and with the seven elements of the kingdom to the lotuses the illustrious feet of the god Viṭhala, a pleasing figure, treasure of compassion, an ocean of kindness, kind to worshippers, who has become gracious in . . . geyapura, by Sidadēva mahā arasu, son of the illustrious mahāmaṇḍalēśvara, niśsamkapratāpa Kalamili Bopparāja Gōparāja mahā arasu:

Be it well. 1472nd year of the victorious Śālivāhana era having passed and the year Sādhārana being current, on the 1st of the bright half of Chayitra:

In the fields below the western wasteweer of the tank at Keṇeyasanthe, a hamlet in the Hāranahaḷi sime which has been granted for our chieftainship by the illustrious mahārājādhirāja paramēśvara, śrī Virapratāpa śrī Sadāśivarāya mahārāya, 100 kambas of wet land of the growing capacity of 1½ khaṇḍis at Bāḷeyahodesthala has been granted with the order that it should be used for food offerings of the god, to Venkaṭādri, son of Kāmarasa of Kauśika gōtra, who performs abhiśhēka (sacred sprinkling) in that Viṭhala's temple, in order that the merit of our father Gōparāja and our mother Aubhaḷamma might accrue and that they might become one with Viṭhala.

The usual benedictory and imprecatory verses.

The writing is done (engraved) by Bhadraya, son of Kamṁāra Virōja.

Note.

This record registers a grant of 100 kambas of wet land to the god Viṭhala made by Sidedēva mahā arasu, chief of Hāmahali sime and subordinate of the Vijayanagar king Sadāśiva rāya. The grant was made for the merit of the Chief's parents Gōparāja and Aubhalamma. The grant is said to have been made over to the temple priest Venkaṭādrī, son of Kāmarasa so that he might conduct the daily food-offerings of the god.

The details of the date, viz., Ś 1472 Sādhārāṇa sam. Chaitra śu. 1 correspond to Wednesday, 2nd April 1550 A. D.

MUDAGERE TALUK.

9

Copper sheet record of the Belūr chief Krishṇappa Nāyaka in the possession of the Patel at Beṭṭadamane.

Size 2"×12".

ಮೂಡಗೆರೆ ತಾಲ್ಲೂಕು ಬೆಟ್ಟದಮನೆ ಹಳ್ಳಿಯ ಪಟೇಲನ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಪಟ್ಟಿ ಶಾಸನ.
ಪ್ರಮಾಣ ೨"×೧೨".

1. ಶ್ರೀಮತ್ತೂ ಯುವನತ್ಪರದ ಅಧಿಕಶ್ರವಣ ಶು ೫ ಉ ಶ್ರೀಮತು ವೆಂಕದ್ರಿನಾಯಕರ ಕೃಷ್ಣಪನಾಯಕರು ಬೆಂಬಳ ಬೈರಲಿಂಗಣಗೌಡಗೆ
2. ಪಾಲಿಸಿಕೊಂಡದು || ಗ ೧೮ ಅರಮನೆಕಾರ್ಯಕ್ಕೆ ಮುಕ್ಯವಾಗಿ ನಡೆದುಕೊಂಡು ಬಾಹದು ವಿವರಕ್ಕೆಲ್ಲ ರಾಮರಸೈಯ್ಯ ಬರದ || ಶ್ರೀಕೃಷ್ಣ ಪನಾಕರು ||
3. ಅಜ್ಜಿನಹಳೇರಿಗೆ ಬಿಟ್ಟು ಉಂದಳಿ || ಗೌಡಪಗೌಡಗೆ ಗ ೧ ಹೆಡೆಗೌಡಗೆ ಗ ೧ ಬೋಳೈಯನ ಬೆಟ್ಟಗೌಡಗೆ || ಬೋಳೈಯನ ರಾಮಣಗೌಡಗೆ ಗ ೧ ಎರಣಗೆ ಗ ೧ ಮುತ್ತೈ
4. ಯಗೆ ಗ ೧ ವಡೆರುಗೌಡನ ರಾಮಣಗೆ ಗ ೧ ನಿಕನಹಳ ಕೊಮರಗೌಡನ ಚೂಡೈಯಗೆ ಗ ೧ ಹಂಡೆಹಳ ಸಬೈಯಗೆ ಗ ೧ || ದೊಡ್ಡೆಗೌಡನ ಉಂದಳಲ ಬಿಡಿಸಿದು ಗ ೨ || ೦ ಮೇಲುಪಾಲ
5. ದೇವರು ಕೊಮರದೇವರಿಗೆ ಬೈರಲಿಂಗಣ ಗೌಡ ಕೊಟ್ಟದು ದೇವದಾನ ಗ ೧ ಶ್ರೀ ಕೃಷ್ಣ ಪನಾಯಕರೂ

Transliteration.

1. śrīmatṭū Yuva satsarada Adhika Śrāvaṇa śu 5 lu śrīmatu Venkaḍri Nāyakara Kṛiṇṇapa Nāyakaru Bembali Bairalingaṇa gaṇḍage
2. pālisikomaḍadu || ga 18 aramane kāryyake mukyavāgi naḍadu komḍu bāhadu vivarakella Rāmarasaiya barada || śrī Kṛiṣṇapa Nākaru ||
3. Ajjīnahali kērige bitta umbili || gaṇḍapa gaṇḍage ga 1 Hedegaṇḍage ga 1 Bōlaiyana Beṭṭegaṇḍage || Bōlayana Rāmaṇa gaṇḍage ga 1 Viraṇage ga 1 Mutai-
4. yage ga 1 Vaḍeru gaṇḍana Rāmaṇage ga 1 Nikanahali Komaragaṇḍana Chūḍaiyage ga 1 Haṇḍehali Subaiyage ga 1 || Doḍḍe gaṇḍana umbilili biḍisidu ga 2 || 0 Mēlupāli
5. dēvaru Komaradēvarige Bairalingaṇagaṇḍa koṭṭadu dēvadāna ga 1 śrī Kṛuṣṇapa Nāyakaru

Translation.

On the fifth of the bright half of Adhika Śrāvaṇa in the year Yuva the grant made to Bairalingaṇa gaṇḍa by the illustrious Venkaḍri Nāyaka's (son) Kṛiṣṇappa Nāyaka—18 gadyāṇas. He should mainly look after the palace duties. Rāmarasaiya wrote the details. Kṛiṣṇappa Nāyaka,

Umbili granted to Ajjinahali kēri—for Gaṇḍapa gaṇḍa 1 gadyāṇa, for Heḍegaṇḍa 1 gadyāṇa, for Bōlaiyana Beṭṭe gaṇḍa ½ gadyāṇa, for Bōlaiyana Rāmanagaṇḍa 1 gadyāṇa, for Virāṇa 1 gadyāṇa, for Mutaiya 1 gadyāṇa, for Vaḍeru gaṇḍa Rāmaṇa 1 gadyāṇa, for Chūḍaiya son of Komaragaṇḍa of Nikanahali 1 gadyāṇa, for Subaiya of Haṇḍehali 1½ gadyāṇas, 2½ gadyāṇas granted from the umbali of Doḍdegauḍa Dēvadāna granted by Bairalingaṇa gaṇḍa to the god Komaradēvaru of Mēlupali—1 gadyāṇa. Śrī Krishṇappa Nāyakarū.

Note.

This record is written on a thin coper sheet measuring about 1' × 2" having the size and shape of a palm leaf. The record appears to have been written with the same instrument called kaṇṭha which was being used to write on the palm leaf. The record, written and completed on one side of the sheet, is repeated on the other side also. Five lines of writing are found on each side.

The record belongs to the reign of the Bēlūr chief Krishṇappa Nāyaka son of Venkaṭādri Nāyaka. But it is difficult to ascertain to which among the six Krishṇappa Nāyakas who ruled the Bēlūr principality, the present record belongs. Regarding the date no śaka year is given. However the cyclic year Yuva given in the record appears only during the reign of the last Krishṇappa Nāyaka. The characters also appear to belong to about the 18th century A. D. The record might thus be taken as belonging to 1755 A. D. during the reign of Krishṇappa Nāyaka VI. But there was no Adhika-Śrāvaṇa in that year as stated in the record.

The record details the grant made by Krishṇappa Nāyaka to Bembali Bairalinganagaṇḍa for the purpose of looking after the palace duties, and to a number of other people belonging to Ajjinahalikēri. It is written by Rāmarasaiya and signed by Krishṇappa Nāyaka.

MANDYA DISTRICT

FRENCH-ROCKS TALUK.

10

At Bēvinakuppe, kasaba hobli, on a vīragal lying in the kodige lands of the village by the side of the Irwin canal.

Size 4' × 3'.

ಪ್ರಿಂತ್‌ರಾಕ್ಸ್ ಹೋಬಳಿ ಸರ್ವಮಾನ್ಯ ಬೇವಿನಕುಪ್ಪೆ ಗ್ರಾಮದ ಕೊಡಿಗೆ ಜಮಾನಿನಲ್ಲಿ ಇರುವ ನಾರಾ ಪಕ್ಕದಲ್ಲಿ ಬಿದ್ದಿರುವ ವಿರಗಲ್ಲು

ಪ್ರಮಾಣ ೪' × ೩'.

- 1 ಶ್ರೀ ಪ್ರಥುವಿಗಂಗನ ಸೂಳೆ ಬೀರಕ್ಕನ ಮಗಂ ಎಚ್ಚಕಳಿಂಗಂ
- 2 ಪ್ರಥುವಿಗಂಗ ಮೊಗವಟ್ಟವಡೊಳೆ ತರೆಗಳಿಯನಿ ಸತ್ತಂ

Transliteration.

- 1 śrī Prithuvigamgana sūle Bīrakkana magam Erekaṇṇigam.
- 2 Prithuvigamga mogavattavadoḷe tale galīyisi sattam

Translation.

Erekaṅga, son of Birakka, concubine of the illustrious Prithuviganga, died his head having been cut in the presence of Prithuviganga.

Note.

The vīraṅga which contains the above record has two panels of sculptures. In the first panel from the bottom the hero is sitting in the centre with folded hands. A man to his right has lifted up the sword ready to cut off the head of the hero. Another figure is standing to his left with what appears like a dagger in hand. The top panel depicts the hero in the region of the gods. The hero sits at ease flanked by two female chāmara bearers.

The vīraṅga has only one band of writing which records the death of Erekaṅga, son of Birakka, who was a concubine of Prithuviganga. It is stated that he offered his head in the presence of Prithuviganga and died. But the reason for offering his head is not given. Probably he might have made a vow and in order to fulfil it, he might have offered his head. Such self-sacrifices to fulfil some oath was not uncommon during those days.

Who Prithuviganga was and when or whether he ruled the Ganga kingdom are not clear. He is not mentioned in any of the Ganga copper plates giving Ganga genealogy. A Prithuviganga is of course referred to as the son of Vishnugōpa. But paleographically the present record belongs to a later period, i. e., about the 9th century A. D. Prithuviganga of the present record might be identical with the one mentioned in M.A.R. 1935, No. 15.

11

SERINGAPATAM TALUK.

On the basement stone of the garbhagriha of the Janārdana temple at Belgoḷa, Belgoḷa hobli.

Grantha and Tamil Characters.

வெங்கடேசுவரர் திருவாரூர் காவிரியாறு கரையில்
நின்ற காவிரியாறு கரையில்

- I. (a) வீரபாகுபுத்தூர் வீரபாகுபுத்தூர் வீரபாகுபுத்தூர் வீரபாகுபுத்தூர்
(b) திருவாரூர் காவிரியாறு கரையில் வீரபாகுபுத்தூர் வீரபாகுபுத்தூர்
(c) கொண்ட புதிற் புதிற் புதிற் புதிற் புதிற் புதிற் புதிற் புதிற்
- II. (a) ஸ்ரீமதேவபெருமானார் வீரபாகுபுத்தூர் வீரபாகுபுத்தூர்
(b) நாமன் சிவபெருமானார் வீரபாகுபுத்தூர் வீரபாகுபுத்தூர்
(c) மஹாவிஷ்ணுவாசாரி வீரபாகுபுத்தூர் வீரபாகுபுத்தூர்
(d) திருவாரூர் காவிரியாறு கரையில் வீரபாகுபுத்தூர் வீரபாகுபுத்தூர்
- III. (a) அப்பன் புதிற் புதிற் புதிற் புதிற் புதிற் புதிற் புதிற் புதிற்
(b) செ அ கழனி புதிற் புதிற் புதிற் புதிற் புதிற் புதிற் புதிற் புதிற்
(c) ஸ்ரீ இராமபெருமானார் வீரபாகுபுத்தூர் வீரபாகுபுத்தூர்
(d) மஹாவிஷ்ணுவாசாரி வீரபாகுபுத்தூர் வீரபாகுபுத்தூர்
- IV. வீரபாகுபுத்தூர் வீரபாகுபுத்தூர் வீரபாகுபுத்தூர் வீரபாகுபுத்தூர்
- V. வீரபாகுபுத்தூர் வீரபாகுபுத்தூர் வீரபாகுபுத்தூர் வீரபாகுபுத்தூர்
- VI. வீரபாகுபுத்தூர் வீரபாகுபுத்தூர் வீரபாகுபுத்தூர் வீரபாகுபுத்தூர்
- VII. வீரபாகுபுத்தூர் வீரபாகுபுத்தூர் வீரபாகுபுத்தூர் வீரபாகுபுத்தூர்
- VIII. வீரபாகுபுத்தூர் வீரபாகுபுத்தூர் வீரபாகுபுத்தூர் வீரபாகுபுத்தூர்

Transliteration.

- I—
 (a) svasti śrī Bahudhānya samvart sarathu Kāttikai mādu aparapakshatu tvā-
 (b) daṣiyum Tiṅkaḷ kalamaiyu peṇṇa Viśakatu nālamāna Konku-
 (c) koṇḍa śrī Viṣṇuvarddhana-pośaḷa-dēva-chchaturvēdimaṅka-
- II—
 (a) latu śrīmad-aśēsha-mahā-janaṅkaḷ Lavī-anṇan n tiru-Nārāyaṇa-ppe,
 (b) rumāl Chiru-Lavī-anṇan Pomui anṇan avarkaḷ śrīmad aśēsha
 (c) mahā-janaṅkalōṃ śrīmat sarvva-namasyad-agrahāram
 (d) Dakṣhiṇa-Vāraṇāsi udubhava sarvajña Rēvapperumāl nō
- III—
 (a) appan pratishtichcha Rāma-Lakshmaṇar-haḷukku tiruvidaiyāṭṭamāka
 vi 8 ariyem
 (b) śe 8 kaḷani nāpraha Tiruvāḷi kalaikuḷ pa 8 kshētrakaiaaiyūṃ-achandrārka
 (c) sthāyi iraiyiliyāka kuḍuttōm-inta Rāma-Lakshmaṇar haḷukku śrī-
 (d) mad-aśēsha mahā-janaṅkalōṃ
- IV—
 svadattādviguṇam puṇyam paradattānu pālana
- V—
 paradattāpahārēṇa svadattam nishphalam bavēt
- VI—
 dāna-pālanayō . . . dānāchhrēyōnupā
- VII—
 laṇam dānāsvarggam-avā [pnō] ti pa
- VIII—

Translation.

Be it well. On Monday the twelfth day of the dark-half of Kārttika in the year Bahudhānya, when there was the constellation Viśākha.

All the mahājanas of the illustrious Konku-koṇḍa-śrī-Viṣṇuvarddhana-Pōśaḷa-dēva-chchaturvēdi-maṅgala. Laviyūṇa, Tirunārāyaṇapperumāl, Chiru-Laviannan and Pommiannan granted, for *tiruvaiyāṭṭam* (? worship in the court-yard) of the gods Rāma and Lakshmaṇa consecrated by Udubhava sarvajña Rēvapperumāl at Sarva-namasyad-agrahāra which is a southern Vāraṇāsi, certain lands to continue for as long as the moon and sun endure.

Thus (the land granted) for the gods Rāma and Lakshmaṇa (by) the illustrious aśēshamahajanas.

Two usual imprecatory verses.

Note.

Following local traditions B. L. Rice and other writers have held that Vishnuvarddhana Hoysaḷa was originally a Jain prince of the name Biṭṭiga and that about 1116 A. D. he was converted into Vaishnavism by Śrī Rāmānujāchārya and given the name Vishnuvarddhana. About the same time, it is thought, Śrī Rāmānuja discovered a buried image of Śrī Nārāyaṇa at Mēlkōṭe and got the temple built for the god with the help of his new disciple. The occurrence of new inscriptions and the restudy of the older sources leads to a serious revision of our knowledge.

Two useful new inscriptions have now been discovered, one in the Hassan district and the other in the Mandya district. The first to be discovered was a lithic record of 1102 A.D. found near the village gateway of Bastihalli close to Halébid. It states that while Ballāḷa I was ruling, his brother Viṣṇu did certain things and suggests that Bittiga already bore the name Viṣṇu in 1102 A. D. or more correctly that the word Bittiga was only a Kannaḍa form popularly used for the prince whose official name was Viṣṇu and that he already bore the latter name ten years before the alleged date of conversion.

New inscriptions. The second record which makes a further addition to our knowledge is found engraved on the basement cornice of the western and southern faces of the inner or original shrine in which the image of Śrī Janārdana is worshipped at Belgola close to Mysore on the road from Mysore to Krishnarājasāgara. The record is engraved in Grantha and Tamil characters about 1½" square and runs over several lines extending over the faces of the cornices. The characters are more developed than the Chōḷa ones, the loop of 'ka' being well developed and the tail bent and the letters 'ma', 'ba', 'dha' resembling twelfth century characters. The record bears no Śaka year but the date is given as Monday, the twelfth of the dark half of the month Kārtika of the Jovian year Bahudhānya. The month is evidently solar Kārtika. Since no other Bahudhānya is known to possess all these details correctly, only one date becomes possible according to Swamikannu Pillai's Indian Ephemeris and that is Monday, the 22nd of November 1098 A.D. The constellation mentioned is Viśākha which commences 39 ghaṭikas after sunrise, that is, after 9 p. m. But since auspicious events can take place even at night, the date is highly suitable.

Belgola inscription and date. It was formerly thought that Viṣṇuvarddhana was inactive in his earlier years and after his conversion by Rāmānuja in 1116, he suddenly burst out with an attack on the Chōḷa provincial capital of Talkāḍ and achieved complete victory over the Chōḷa governor Ādiyama. The Bastihalli inscription discovered a few years ago revealed that even during Ballāḷa I's reign Talkāḍ had been attacked and the rule over at least part of Gangavāḍi 96,000 had been claimed by the Hoysaḷas even in 1102. Another inscription (Bēlūr 199) claimed the conquest of Kongu by Ballāḷa in 1101 A.D. The Belgola inscription recently discovered shows that the title of 'Kongukonḍa' or conqueror of 'Kongu' or the Kongu country was claimed for Viṣṇuvarddhana as early as 1098 A.D. when Viṣṇu was evidently a local governor under Vinayāditya who was a subordinate of Chāḷukya Vikramāditya VI. Further no regal titles like the famous Talakāḍu-gonḍa, etc., except Kongu-konḍa, are claimed for Viṣṇu. Therefore we infer that Viṣṇuvarddhana had even before 1098 A.D. made at least one successful attack on the Chōḷa territories in Gangavāḍi. Evidently he was already a grown up man of fighting age and he led several campaigns against the Chōḷas, that of 1116 A.D. being the most successful as it resulted in the conquest of Talkāḍ.

Conquest of Kongu. It is also clear that the prince bore the name Viṣṇuvarddhana even by November 1098 A.D. He appears to have been governor for a few years since, in imitation of the Chōḷa fashion set up in Gangavāḍi by Rājēndrachōḷa, an agrahāra was already granted, presumably at Belgola, bearing the name Viṣṇuvarddhana-Hoysaḷa-

Vaishnavism.

Dēva-Chaturvēdi-Mangalam. The same name appears in certain Kōlār inscriptions of the thirteenth century which obviously refer to a different place. The agrahāra referred to in the present record evidently was a local one in which a temple for Rāma and Lakshmana was constructed. The prevalence of Vaishnavism at the time is gathered from the record as also from the name of the prince. If Śrī Rāmānuja met him and converted him it may have been earlier than 1098 A.D. The Vaishnava Guruparamparas state that Rāmānuja stayed at Tonnūr for a number of years and came into contact with a prince known as Tondanūr-nambi who may be identified with Prince Vishnuvardhana, governor of the place.

The Vaishnava Guruparamparas mention that Śrī Rāmānuja discovered the buried image of Tirunārāyaṇa at Mēlkōṭe and rebuilt his temple. This event is given varying dates most of which are incorrect according to Swamikannu Pillai's Ephemeris.

Tirunarayana.

The Vaḍagale Guruparamaparā however gives a date which is correct, more correct than the others. The date is Thursday, the 14th of the bright half of the month of Pushya of the year Bahudhānya, asterism Punarvasu which is equivalent to 16th December, 1098 A.D. But in the Belgola inscription issued one month earlier, a private donor by name Tirunārāyaṇa is mentioned. This name with its prefix 'Tiru' for 'Śrī' is in the Tamil form and shows Tamil influence. The man bearing the name may have been a grown up person of at least twenty or twenty-five years of age to have been the donor. Since there is no other deity of that name any where in the neighbouring taluks, we shall not be far wrong in inferring that the donor bore the name of Tirunārāyaṇa, the God of Mēlkōṭe, whose seat is directly north of Belgola by twenty miles. Thus we see that god Tirunārāyaṇa was well-known enough in the neighbouring taluks for children to be given his name even a generation earlier than 1098 A.D. He was an object of worship evidently many years before Rāmānuja offered him worship in December 1098 A.D., or even before Śrī Rāmānuja came to the Mysore country as a refugee. What Śrī Rāmānuja appears to have discovered was a temple already in worship and perhaps in a dilapidated condition. Very probably he used his influence to rebuild or renovate the temple.

The inscription does not throw any direct light on Śrī Rāmānuja's advent to Mysore. But as stated above it may safely be inferred on

Ramanuja's Advent.

the evidence of the present epigraph that Vishnuvardhana Hoysala was already found as a governor of Tonnūr when Rāmānuja visited the place, that he had granted an agrahāra called Vishnuvardhana-Hoysala-Dēva-Chaturvēdi-Mangalam, that god Tirunārāyaṇa was already well-known and in worship by 1098 A.D., and that Tamil influence and Vaishnava worship were already in existence in the neighbourhood. If any religious revolution did take place from Jainism to Vaishnavism under Rāmānuja's influence, it must have taken place some time before 1098 A.D.

On the pedestal of the Pārśvanātha image lying near the Basti mound at the same village Belgola

ಅದೇ ದೇವಗೋವಲ್ಲ ದ್ರವಿಡದ ಕತ್ತಿರ ದಿದ್ದಿರುವ ಪಾರ್ಶ್ವನಾಥನ ಬಿಂಬದ ಪೀಠದಮೇಲೆ.

1. ಶ್ರೀಮದ್ರವಿರಸಂಘೇನ್ನಿನ್ನದ ಸಂಘೋಷ್ಯರುಂಗಳಃ ಅನ್ಯಯೋ

Note.

Only the pedestal and the prabhāvali with the female chāmara bearers are now lying in a deserted condition at the Basti mound while the main image of Pārśvanātha is missing. The record on the pedestal is incomplete as a number of letters are worn out. It begins with a verse giving the main sect and subsects Draviḷa sangha, Nandi sangha and Arungalānvaya among the Jains. Probabiy those who consecrated the image might have belonged to this branch. No more details are found in the inscription. The characters appear to belong to the 12th or the 13th century A.D.

MYSORE DISTRICT

MYSORE TALUK.

13

On a viragal at Mallegaudana koppalu, Yelwāl hobli.
Size 3'×4'.

Kannada characters and language.

ಇಲವಾಲದ ಹೊಳಿದಿಳಿ ಮರ್ದೆಗೌಡನ ಕೊಪ್ಪಲನಲ್ಲರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ ೩' × ೪'.

I ಪಟ್ಟಿ—

1. ಶ್ರೀ ರಾಜೇಂದ್ರ ಚೋಳದೇವಗೃಹ್ಯಾಣ್ಡು ಇಪ್ಪತ್ತಮೂ
2. ಟಿ ಮದಹೂ
3. ಳೆ ಧಾತು ಸಂವ
4. ತ್ತರದ ಅಪ್ಪಾ
5. ಡೆ ಮಾನದ

II ಪಟ್ಟಿ—

6. ಅಮಾವಾಸ್ಯೆಯನ್ನು ತಿಲುಗರ ಮಾರಿ ಚಾಂಗಾಳ್ವ ಕಿಟುಸೋದರಂ ಕೂಡಿ
7. ತುಟುವ ಕೊ
8. ಣ್ಣು ಪೋಗೆ ಒ
9. ಳೆ ನಾಗಯ್ಯ
10. ರಾ ಮಗಂ ಬಾಗ್ಗು
11. ಳೆ ನಿರಿಯಣ್ಣ
12. ಚಂಗಾಳ್ವನಂ

III ಪಟ್ಟಿ—

13. ಕಾದಿ ತುಟುವ ಮಗುಟ್ಟಿ ಪೆಣ್ಣರಪೆಜಿಗಿಕ್ಕಿ ಕಾದಿ ಸತ್ತಂ ಅವನ
14. ತಮ್ಮ
15. ಅ . ಣ್ಣ ಪರೋಕ್ಷವಿನೆಯಂಗೆಯ್

Transliteration.

I Band—

1. Śrī Rājendra Chōḷa dēvargge yāṇḍu ippattamū-
2. ra madarū

3. le Dhātu samva
4. tsarada Āshā
5. ḍa māśada

II Band—

6. Amāvāsyeyandu Tilugara māri Chāṅgāḷva kiṇ sōdaram kūḍi
7. tuṇva ko-
8. ṇḍu pōge O-
9. ḷiṇāgayya-
10. rā magam Bāgg-
11. ḷi Siriyanna
12. Chāṅgāḷvanam

III Band—

13. kādi tuṇva magulchi peṇḍira peragikki kādi sattam avana
14. tamma
15. A . . . ṇṇa parōksha vineyamgeyda

Translation.

In the 23rd year of the reign of Śrī Rājendra Chōḷa dēva, the year being Dhātu, on new moon day of Āshāḍha—when Tilugara māri Chāṅgāḷva together with his younger brother carried off the cows, Bāggūḷi Siriyanna son of Oḷiṇāgayya fought Chāṅgāḷva, turned back the cows and defending the women died. His younger brother A . . . ṇṇa did parōkshavineya.

Note.

At a distance of about a mile and a half from Krishnarājasāgara, a railway station in the Mysore-Arsikere line and in the vicinity of the rail road, there now stand two vīragals by the side of the village Mallegaudana Koppalu. Both these vīragals belong to the reign of Rājendra Chōḷa and refer to a cattle fight. The Chāṅgāḷva ruler, most probably Nanni Chāṅgāḷva, together with his younger brother is said to have carried off the cows in defence of which two heroes gave their lives. The present vīragal is set up in memory of one of the two by name Bāggūḷi Siriyanna, son of Oḷiṇāgayya. The hero's younger brother A . . . ṇṇa erected this vīragal. Chāṅgāḷva is given the title of Tilugara māri.

Regarding the date there seems to be some discrepancy. The year Dhātu is stated in the record as corresponding to the 23rd year of Rājendra Chōḷa's reign. But from various other records of his reign we know that it corresponded to his 25th regnal year. Hg 17 (EC. IV) of his 22nd year corresponds to Ś 955 Śrīmukha and Hg 104 of his 26th year corresponds to Ś 959 Išvara and hence the year Dhātu must correspond to his 25th year. This difference of two years cannot be accounted for. The given date Dhātu sam, Āshāḍha new moon day might correspond to Saturday, 26th June 1036 A.D. during the king's 25th regnal year.

14

On a second vīragal at the same place.

Size 5' × 4'.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಎರಡನೆಯ ವಿರಗಲ್ಲು.
ಪ್ರಮಾಣ ೫' × ೪'.

1. ಶ್ರೀರಾಜೇಂದ್ರ ಚೋಳದೇವರ್ಗೃಹ ಇನ್ನು ೨೩ ವರ್ಷವನ್ನು ಸಂತ್ಸರದ
2. ಅಪಾರಮಾಸದ ಅಮಾವಾಸೆಯನ್ನು ಪೞ್ವಯ ನಿರಿಯ

3. ಮೈನ ಮಗಂ ಪ್ಪಾಯ ಮು
4. ದ್ವಯ್ಯಂ ತಿಲುಗರಮಾರಿ ಚಂಗಾ
5. ಕೈಂ ಕಿಜುನೋದರಂ ಕೂಡಿ ತುಜುಕೊಂ
6. ದು ಪೋಗೆ ಚಂಗಾರ್ಯನಂ ಕಾದಿ ತುಜುವುಂ
7. ಪೆಣ್ಣರುಮಂ ಪೆಜಿಗಿಕ್ಕಿ ಕಾದಿ ನತ್ತಂ
8. ಈ ಕಲ್ಲಂ ನಿಜಿನಿದಂ ವುದ್ದಬೆಯು ಮಲ
9. ಯ್ಯನುಂ

Transliteration.

1. śrī Rājendra Chōḷa dēvargge iṇḍu 23 Dhātuvastu saṁtsarada
2. Āshāḍa māśada amāvēseyandu Pañchiya Siriya-
3. mmana magam Pañchiya Mu-
4. ddayyam Tilugara māri Changā-
5. lvaṁ kiṛusōdaram kūḍi turu koṁ-
6. ḍu pōge Changālvanaṁ kādi turuvum
7. peṇḍirumaṁ peragikki kādi sattaṁ
8. ī kallaṁ nīrisidaṁ Vuddabeyu Mala-
9. yyan uṁ

Translation.

In the 23rd year of the reign of Śrī Rājendra Chōḷa dēva the year being Dhātu, on the new moon day of Āshāḍha, Pañchiya Muddayya son of Pañchiya Siriyamma—when Changāḷva together with his younger brother carried off the cows—fought Changāḷva in defence of cows and women and died. Vuddabe and Malayya caused this stone to be erected.

Note.

This is another vīragal at the same place set up in the memory of the hero Pañchiya Muddayya, son of Pañchiya Siriyamma, who died in defence of cows and women. The vīragal was set up by Vuddabe and Malayya. Regarding other details, it is similar to the previous record No. 15.

KRISHNARAJANAGAR TALUK.

15

The Bārādūr grant of Śrīpurusha purchased from Mr. Sayyad Yusuff, at Sāligrāma, Krishnarājanagar taluk.

5 plates : ring with elephant seal.

Old Kannada characters ; Sanskrit language.

ಕೃಷ್ಣರಾಜನಗರ ತಾಲ್ಲೂಕು ಸಾಲಿಗ್ರಾಮದಲ್ಲಿರುವ ಶ್ರೀ ಸಯ್ಯದ್‌ಯೂಸುಫ್‌ರವರಿಂದ ಕೊಂಡುಕೊಂಡ
ಶ್ರೀಪುರುಷನ ತಾಮ್ರಶಾಸನ. ಹಳಗನ್ನಡಕ್ಕೆ ; ಸಂಸ್ಕೃತಭಾಷೆ.

5 ಪುಟಗಳು, ಉಂಗುರ, ಆನೆವೊಹರು ಸಹ.

1. ೧ ಸ್ವಸ್ತಿ ಚಿತಂ ಭಗವತಾ ಗತಫನಗಗನಾಭೇನ ಪದ್ಮನಾಭೇನ ಶ್ರೀಮಜ್ಜಾನ್ವವೇಯ ಕುಲಾಮಲವೈಶ್ವೇ
2. ಮಾವಭಾನನಭಾಸ್ವರಸ್ಯ ಸ್ವಬಾಳ್ಗೈಕ ಪ್ರಹಾರಬಣ್ಣಿತ ಮಹಾಶಿರಾಸ್ತಮ್ಮ ಲಬ್ಧಬಲಪರಾಕ್ರ
ಮಯಶ
3. ಸೋ ದಾರುಣಾರಿಗಣ ವಿದಾರಣ ರಣೋಪಲಬ್ಧ ವ್ರಣವಿಭೂಷಣ ಭೂಷಿತಸ್ಯ ಕಾಣ್ವಾಯನಸ
4. ಗೋತ್ರಸ್ಯ ಶ್ರೀಮತ್ಕೃಷ್ಣಣವರ್ಮ ಧರ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ ಪಿತುರನ್ವಾಗತ ಗುಣಯುಕ್ತಸ್ಯ
ವಿದ್ಯಾವಿನಯ ವಿಹಿತ ವೈ

5. ತೃತ್ಯ ನಮ್ಯಕ್ತೃಹಾಪಾಲನ ಮಾತ್ರಾಧಿಗತರಾಜ್ಯಸ್ಯ ನಾನಾಶಾಸ್ತ್ರಾರ್ಥ ನದ್ವಾ ವಾಧಿಗಮ ಪ್ರಣಿತಮತಿ ಶಿವಶೇಷಸ್ಯ ವಿ

II-A—

6. ದ್ವತ್ವವಿಕಾರ್ಜನ ನಿಕರ್ಷೋಪಲ ಭೂತಸ್ಯ ವಿಶೇಷತೋಷ್ಯನವಶೇಷಸ್ಯ ನೀತಿಶಾಸ್ತ್ರಸ್ಯ ವಕ್ತೃಪ್ರ ಯೋಕ್ತೃ ಕುಶಲಸ್ಯ
7. ಶ್ರೀಮನ್ನಾದವ ಮಹಾರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಪಿತೃ ಪೃತಾಮಹ ಗುಣಯುಕ್ತಸ್ಯ ಅನೇಕ ಚಾತುರ್ಧನ್ಯ ಯುದ್ಧಾವಾಪ್ತ ಚತುರುದದಿ
8. ಸಲರಾನ್ವಾಧಿತ ಯಶಸ ಶ್ರೀಮದ್ಧರಿವರ್ಮ ಮಹಾದಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ದ್ವಿಜ ಗುರು ದೇವತಾ ಪೂಜನಪರಸ್ಯನಾ
9. ರಾಯಣ ಚರಣಾನುಧ್ಯಾತಸ್ಯ ಶ್ರೀಮದ್ವಿಷ್ಣು ಗೋಪಮಹಾದಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ತ್ರ್ಯಮ್ಬಕ ಚರಣಾತಿ ಮೋರ್ಹರಜಜ್ಜಿವಿಶ್ರೀ ಕೃತೋತ್ತಮಾ
10. ಒಳ್ಳೆ ಸ್ವಭುಜಬಲ ಪರಾಕ್ರಮ ಕ್ಷಯ ಕ್ಷೀರರಾಜ್ಯಸ್ಯ ಕಲಯುಗಮಲ ಪಷ್ಕಾವನನ್ನ ಧರ್ಮ ವ್ಯೋದ್ಧರಣ ನಿತ್ಯ ಸನ್ನದ್ಧಸ್ಯ ಶ್ರೀ

II-B—

11. ಮನ್ನಾದವ ಮಹಾದಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಅಷ್ಟ (ವಿ) ಚಿನ್ನಾಶ್ವಮೇಧಾವಧೃತಾಭಿಷಿಕ್ತ ಶ್ರೀಮತ್ಕದಮ್ಬ ಕುಲಗಗನಗಧಸಿ ಮೂಲನ
12. ಶ್ರೀಮತ್ಕೃಷ್ಣವರ್ಮಮಹಾದಿರಾಜಸ್ಯ ಪ್ರಿಯಭಾಗಿನೇಯಸ್ಯ ಜನನೀದೇವತಾಒಳವಾದಿಗತರಾಜ್ಯಸ್ಯ ವಿದ್ಯಾವಿನಯಾತಿಶಯ ಪರಿ
13. ಪೂರಿತಾನ್ವರಾತ್ಮನೋ ನಿರವಗ್ರಹಪ್ರಧಾನ ಶಾರ್ಯಸ್ಯ ವಿದ್ಯಾಕ್ಷುಪ್ರದಮಗಣ್ಯಸ್ಯ 'ಅವಿನೀತನಾಮ ಧೇಯಸ್ಯ ಪುತ್ರಸ್ಯ
14. ವಿಜೃಂಭ ಮಾಣಶಕ್ತಿತ್ರಯಸಮ್ಮನ್ನಸ್ಯ ಅನ್ದರಿಯಾಲತೂರ್ಪೂರ್ವರುಳು ಪೆಟ್ಟುಗರಾಧ್ಯನೇಕ ಸಮರ ಮುಖಮುಖಾ ಹೂ
15. ತಿ ಪ್ರಹತಶೂರಪುರುಷ ಪಶೂಪಹಾರಸ್ಯ ಕಿರಾತಾರ್ಜುನೀಯೇ ಪಶ್ಚಾದತನಗ್ಗಟೀಕಾಕಾರಸ್ಯ ಪುತ್ರಸ್ಯ ದುರ್ಧಾನ್ಯವಿಮರ್ಧ

III-A—

16. ವಿಮೃದಿತ ವಿವಿಧವಿಶ್ವಮೃರಾಧಿಪ ಮಾಲಮೂಲಾ ಮಕರನ್ದಪುಷ್ಪಾಪ್ಪಿರ್ವೀಕ್ರಿಯಮೂ ಚರಣಯುಗಲ ನಳಿನಸ್ಯ ಮುಷ್ಕರ
17. ದ್ವಿತೀಯನಾಮಧೇಯಸ್ಯ ಪುತ್ರಸ್ಯ ಉದಿತೋದಿತ ಸಕಲದಿಗನ್ತರ ಪ್ರಥಿತನಿನ್ದು ರಾಜ ದುಷಿತೃಜನನೀ ಕಸ್ಯ ಶ್ರೀವಿಕ್ರಮ
18. ಪ್ರಥಿತನಾಮಧೇಯಸ್ಯ ಚತುರ್ಧಶ ವಿದ್ಯಾಸ್ಥಾನಾಧಿಗತ ವಿಮಲತರಮತಿ ವಿಶೇಷಸ್ಯ¹ರಿಪುತಿಮಿರ ನಿರಾಕರಣೋ
19. ದಯಾಭಾಸ್ಯರಸ್ಯ ಪುತ್ರಃ ಅನೇಕಸಮರ ಸಮ್ಪಾದಿತ ವಿಜೃಂಭಿತದ್ವಿರದರದನ ಕುಲಶಾಭಿಘಾತಪ್ರಣ ಸಂರೂಢಭಾನ್ವದ್ವಿ
20. ಜಯಲಕ್ಷಣಲಕ್ಷೀಕೃತ ವಿಶಾಲವಕ್ಷಸ್ಥಲಶ್ಯಕ್ತಿತ್ರಯ ಸಮನ್ವಿತಃ ಸಮದಿಗತಸಕಲಶಾಸ್ತ್ರಾರ್ಥ ತತ್ಪನ್ನಮೂ

III-B—

21. ರಾಧಿತತ್ರಿವರ್ಗೋ ನಿರವದ್ಯಚರಿತಃ ಪ್ರತಿದಿನಮಭಿವರ್ಧಮಾನಪ್ರಭಾವಃ ಶ್ರೀಮತ್ಕೊಬ್ಬಣ ಮಹಾ ರಾಜೋ ಭೂವಿಕ್ರಮದ್ವಿತೀಯನಾಮ
22. ಧೇಯಃ ಅವಿಚಿ ನಾನಾಹೇತಿಪ್ರಹಾರಪ್ರವಿಘಟಿತ ಭಟೋರಸ್ಯವಾಚೋತ್ತಿತಾನ್ಯಗ್ಧಾರಾನ್ವಾದ ಪ್ರಮತ್ತದ್ವಿಪತತಚರಣಕ್ಷೋದ
23. ಸಮೃದ್ಧರ್ಥೋಮೇ ಸಂಗ್ರಾಮೇ ಪಲ್ಲವೇನ್ದ್ರನ್ನರಪತಿಮಜಯದ್ಯೋವಿಳನ್ವಾಧಿಧಾನೇ ರಾಜಾ ಶ್ರೀವಲ್ಲಭಾಬ್ಯುಸ್ಥಮರತತ

* ಈ ಅಕ್ಷರವನ್ನು ಪಂಕ್ತಿಯಮೇರೆ ಬರೆದಿದೆ.

¹ ಈ ಅಕ್ಷರವನ್ನು ಪಂಕ್ತಿಯ ಮೇರೆ ಬರೆದಿದೆ.

² ಈ ಅಕ್ಷರವನ್ನು ಪಂಕ್ತಿಯ ಕೆಳಗೆ ಬರೆದಿದೆ.

24. ಜಯಾವಾಪ್ತಲಕ್ಷ್ಮೀವಿರಾಸಃ || ತನ್ಮಾನುಷೋದ್ಯತಿಮತಿದ್ಯುತಿನೀತಿಕೀರ್ತಿರ್ಯೋಪಿತಾಮತಿ ಸೇವ್ಯೋ
ದಾನಮಾನವಿ ಸ್ತಂ
25. ಭವಿಧೇಯೇ ಕೃತಬನ್ಧುತ್ಯ(ವಗ್ಗೋ)¹ ಮನ್ಯಾದಿಭಿರ್ಯುಧೋಕ್ತಧರ್ಮೋರಭಿರಕ್ಷಿತ ಚಾತುರ್ವ
ರ್ಣಾಶ್ರಮಃಪ್ರಪಾಪಾಂಪಿತೇವಾನುಗ್ರಹ² ಪರ

IV A—

26. ಶ್ವತುರ್ಧಿಕ್ಷುಪ್ರಶಾನ್ತ ವಿಗ್ರಹಃ ಸ್ವವಿಕ್ರಮಾಕೃತ್ಯಾನ್ತನೇಕಶತ್ರುಸಂಘಾ(ಪಹ್ಯ)³ ತ ಕೋಶಪಂ
ಪೂರ್ಣಾತ್ ಕೋಶೋದ್ವಿಪ್ಲಕ್ಷ್ಮೀ ಕಚಗ್ರ
27. ಹಗ್ರಹಣಾಸಕ್ತ ಭುಜದ್ವಯಃ ಶಶ್ವದಸವನತಾಹಿತಸೈನ್ಯಾನೇಕ ತಸ್ಮರಾಂತಕರಃ ಸ್ವತ್ಯವಿರೋಧೇನ
ವರ್ಷಶತಪೂರ್ಣಾಯು ಶ್ರೀ
28. ಮತ್ಸ್ವಧಿವೀ ಕೊಬ್ಬಣ ವೃದ್ಧರಾಜ ಶ್ರೀಪುರುಷದ್ವಿತೀಯ ನಾಮಧೇಯಃ ಅಪಿಚ | ನಕ್ತನ್ನಿನನ್ನ
ತನರೇನ್ದ್ರ ಕಿರೀಟಕೋ
29. ಚರತ್ಕಾರ್ಯದೀಧಿತಿ ವಿರಾಜಿತಪಾದಪದ್ಮಃ ಲಕ್ಷ್ಯಾನ್ವಯಂವೃತಪತಿಸ್ಸವಕಾಮನಾಮೂ ಶಿಷ್ಯಪ್ರಿ
ಯೋರಿಗಣದಾರಣ ಗೀತಕೀರ್ತಿಃ |
30. ತಸ್ಯಪಾತ್ರೇಣ ಸ್ವಪಿತಾಮಹ ಸಕಲಗುಣಸಮ್ಪದ್ಯುಕ್ತೇನ ತದಭ್ಯಮೂರಾಭ್ಯತೇನಾನವರತ ಸಮರ
ಸಂಘಟ್ಟ ನಿ

IV-B—

31. ರಾಕೃತಾಶೇಷಪ್ರತಿಪಕ್ಷೇಣ ದೇವ ದ್ವಿಜ ಗುರು ಪೂಜಾತತ್ಪರೇಣ ಚರಕಾಲಪ್ರನಪ್ತ ದೇವಭೋಗ
ಬ್ರಹ್ಮದೇಯ ಪ್ರ
32. ವರ್ತನಾತಿತಯಿಬುದ್ಧಿನಾ ಶ್ರೀಮತ್ಸ್ವಧಿವೀ ಕೊಬ್ಬಣಮಹಾರಾಜೇನ ಶ್ರೀಪುರುಷನಾಮಧೇಯೇನ
ಅತ್ಮನಃಪ್ರಥಮರಾಜ್ಯಾಭಿ
33. ಪೇಕೇ ವಾತಾಪೀ ವಾಸ್ತವ್ಯಾಯ ವತ್ಸಗೋತ್ರಾಯ ಕೈತ್ಯಚರಣಾಯ ನಾಗಶರ್ಮುಣಃ ಪುತ್ರಾಯ
ದಾಣಶರ್ಮುಣೇ ಕೇಗಟ್ಟುವಿಷ
34. ಯೇ ದಾರದೂರ್ನಾಮಗ್ರಾಮ ಸ್ಪರ್ಷಪರಿಹಾರೋಪೇತ ಉದಕಪೂರ್ವಸ್ತುತಃ ಅನ್ಯದಾನಸ್ಯ
ಸಾಕ್ಷಣಪ್ಪಣ್ಣವತಿ ಸಹ
35. ಸ್ರ ವಿಷಯ ಪ್ರಕೃತಯಃ ಯೋನ್ಯಾಪಹರ್ತಾರೋಬಾತ್ಕ್ರೋಧಾತ್ಪ್ರಮಾದಾದ್ವಾಸಪೃಥಿಮ್
ಹದ್ವಿಃಪಾತಕೈಸ್ಸಂಯುಕ್ತೋಭವತಿಯೋರ

V-A—

36. ಕ್ಷತಿ ಸಪುಣ್ಯಭಾಗ್ಯವತಿ ಅಪಿಚಾತ್ರಮನುಗೀತಾಶ್ಲೋಕಾಧವಂತಿ || ಬ್ರಹ್ಮಸ್ತನ್ತು ವಿಷಂಘೋರಂ ನವಿಷಂ
ವಿಷಮುಚ್ಯತೇ ವಿಷ
37. ಮೇಕಾಕಿನಂ ಹಂತಿ ಬ್ರಹ್ಮಸ್ತಂ ಪುತ್ರಪಾತ್ರಿಕಮ್³ ಛೂಮಿದಾನಾತ್ಪರನ್ನಾನನ್ನಭೂತನ್ನಭವಿಷ್ಯತಿ ತಸ್ಯೈವ
ಹರಣಾತ್ಪಾಪಂ ನಭೂತಂನಭವಿ
38. ಪೃತಿ ಸೈನ್ಯಾತುಂ ಸುಮಹತ್ಯಕಂ ದುಃಖಮನ್ಯತ್ರಪಾಲನಂ ದಾನಂವಾಪಾಲನಂವೇತಿ ದಾನಾ
ಚ್ಛ್ರೀಯೋನುಪಾಲನಮ್ ಸ್ವದತ್ತಾಂ
39. ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತಿ ವಸುಸ್ತರಾಂ ಪಷ್ಕಿಂವರ್ಷ ಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ಷಿಮಿ ||
ಅನ್ಯಗ್ರಾಮಸ್ಯ ಪೂರ್ವ ದಿಕ್ಷೀಮಾನಿ
40. ದುತೂಂಬುರ್ವಳ್ಳಂ ದಕ್ಷಿಣತಃ ಪರದಗೆಹುಪಳ್ಳಂ ಪಶ್ಚಿಮತಮ್ನಮುನೈಗುಂಡಿಪಳ್ಳಂ ಉತ್ತರ
ತೋಗೊಟ್ಟಗೆಹುಪಳ್ಳಂ || ಚಿತ್ರಾಶ್ರಯೇನ ಲಿಖಿತಂ

I-B—

1. ॐ ಸ್ವಸ್ತಿ ಜಿತಂ ಭಗವತಾ ಗತಧನಗಗನಾಭೇನ ಪದ್ಮನಾಭೇನ ಶ್ರೀಮಜ್ಜಾಹ್ನವೇಯ ಕುಲಾಮಲಯೋ
2. ಮಾವಭಾಸನಭಾಸ್ಕರಸ್ಯ ಸ್ವಖಾಙ್ಗೈಕಪ್ರಹಾರ ಸ್ಥಿತಿತ ಮಹಾಶಿಲಾಸ್ತಂಭಲಃಖಲಪರಾಕ್ರಮ ಯಶ

1 ಈ ಎರಡು ಅಕ್ಷರಗಳನ್ನೂ ಪಂಕ್ತಿಯಮೇಲೆ ಬರೆದಿದೆ.

2 ಈ ಅಕ್ಷರವನ್ನು ಪಂಕ್ತಿಯ ಕೆಳಗೆ ಬರೆದಿದೆ.

3. सो दारुणारिगण विदारण रणोपलब्ध व्रणविभूषण भूषितस्य काण्वायनस
4. गोत्रस्य श्रीमत्कोङ्कणिवर्म धर्म महाधिराजस्य पितुरन्वागत गुणयुक्तस्य विद्याविनय विहित वृ
5. त्तस्य सम्यक्प्रजापालन मात्राधिगतराज्यस्य नानाशास्त्रार्थ सद्भावाधिगम प्रणितमति विशेषस्य वि

II-A—

6. द्वत्कविकाञ्चन निकपोपल भूतस्य विशेषतोप्यनवशेषस्य नीतिशास्त्रस्य वक्तृप्रयोक्तृ कुशलस्य
7. श्रीमन्माधवमहाराजस्य पुत्रस्य पितृ पैतामहगुणयुक्तस्य अनेक चातुर्दन्त युद्धावाप्त चतु- रुदधि
8. सलिलास्वादित यशस श्रीमद्भक्तिवर्म महाधिराजस्य पुत्रस्य द्विज गुरु देवता पूजनपरस्य ना
9. रायण चरणानुध्यातस्य श्रीमद्विष्णुगोपमहाधिराजस्य पुत्रस्य त्रयम्बक चरणाम्भोर्हर्जर्ष- वित्रीकृतोत्तमा
10. क्तस्य स्वभुजबलपराक्कम कक्रय कक्रीत राज्यस्य कलियुगमल पङ्कावसन्न धर्म वृषोद्धरण नित्य सन्नद्धस्य श्री

II-B—

11. मन्माधव महाधिराजस्य पुत्रस्य अव्यु(वि)च्छिन्नाश्वमेधावभृताभिषिक्त श्रीमत्कदम्बकुलगगन गभास्तिमालिन
12. श्रीमत्कृष्णवर्म महाधिराजस्य प्रियभागिनेयस्य जननीदेवताङ्गएवाधिगतराज्यस्य विद्या विनयातिशय परि
13. पूरितान्तरात्मनो निरवग्रह प्रधानशौर्यस्य विद्वत्सुप्रथमगण्यस्य अवनीतनामधेयस्य पुत्रस्य
14. विजृम्भमाणशक्तित्रयसम्पन्नस्य अन्दरियालक्ष्णोर्लरेपेर्निगराद्यनेक समरमुखामखा इ
15. ति प्रहतशूर पुरुष पशूपहारस्य किरातार्जुनीय पञ्चदशसर्गटाकाकारस्य पुत्रस्य दुर्दान्त विमर्द

III-A—

16. विमृदित विविध विश्वम्भराधिप मौलिमाला मकरन्द पुञ्ज पिञ्जरी क्रियमाण चरणयुगल नलिनस्य मुष्कर
17. द्वितीयनामधेयस्य पुत्रस्य उदितोदित सकलदिगन्तर प्रथितसिन्धुराज दुहितृजननी- कस्य श्रीविक्रम
18. प्रथित नामधेयस्य चतुर्दश विद्यास्थानाधिगत विमलतरमति विशेषस्य रिपुतिमिर निराकरणो
19. द्यभास्करस्य पुत्रः अनेकसमर सम्पा[दि]त विजृम्भितद्विरदरदन कुलिशाभिघातव्रण संरुद्ध भास्वद्वि
20. जयलक्षणलक्ष्मीकृत विशालवक्षस्थलदशक्तित्रय समन्वितः समधिगतसकलशास्त्रार्थ तत्त्वस्समा

III-B—

21. राधितत्रिवर्गो निरवद्यचरितः प्रतिदिनमभिवर्द्धमानप्रभावः श्रीमत्कोङ्कणि महाराजो भूविक्रमद्वितीयनाम

22. धेयः अपिच । नानाहेति प्रहारप्रविघटित भटोरस्कवाटोत्थितासृग्धारास्वाद प्रमत्तद्विप-
शतचरणक्षोद
23. सम्मर्द्दभामे सङ्ग्रामे पल्लवेन्द्रंशरपतिमजयद्योविलन्दाभिधाने राजाश्रीवल्लभाख्यस्समरशत
24. जयावाप्त लक्ष्मीविलासः ॥ तस्यानुजोधृतिमतिद्युतिनीतिकीर्त्तियोपितामति सेव्यो दान
मानविस्त्र
25. भविष्येयी कृत बन्धुभृत्य (वर्गों) मन्वादिभिर्यथोक्तधर्मोभिरक्षित चातुर्वर्ण्याश्रमः
प्रजानां पितेवानुग्रहपर

IV-A—

26. धनुर्दिशु प्रशान्तविग्रहः स्वविक्रमाकक्रान्तानेक शत्रुसंघा (पह) त परिपूर्णात्म कोशोः
द्विपल्लक्ष्मी कचग्र
27. ह ग्रहणासक्त भुजद्वयः शश्वदनवनताहितसैन्यानेक तस्करान्तकरः स्मृत्यविरोधेन वर्षशत-
पूर्णायु श्रीन्
28. मत्पृथिवी कोङ्कणि वृद्धराज श्रीपुरुषोद्वितीय नामधेयः अपि च । नक्तन्दिनक्षतनरेन्द्र-
किरीटको
29. टि रत्नार्कदीधिति विराजितपादपद्मः लक्ष्म्या स्वयंवृतपतिर्भवकामनामा शिष्टाग्रयोरिगण
दारण गीतकीर्त्तिः ।
30. तस्य पौत्रेण स्वपितामह सकलगुणसम्पद्युक्तेन तदङ्कमालाङ्कितेनानवरत समरसंघट्ट नि

IV-B—

31. राकृता शेषप्रतिपक्षेण देव द्विजगुरु पूजातत्परेण चिरकालप्रनष्ट देवभोग ब्रह्मदेय प्र
32. वर्त्तनातिशय बुद्धिना श्रीमत्पृथिवी कोङ्कणि महाराजेन श्रीपुरुषनामधेयेन आत्मनः प्रथम
राज्याभि
33. पे के वातापी वास्तव्याय वत्सगोत्राय तैत्रयचरणाय नागशर्मणः पुत्राय वाणशर्मणे
तेगट्टद्विष
34. ये वारदूर्त्तामग्रामस्सर्वपरिहारोपेत उदकपूर्वन्दत्तः अस्य दानस्य साक्षिणष्षणवति सह
35. स विषयप्रकृतयः योस्यापहर्त्तालोभात्क्रोधात्प्रमादाद्वासपञ्चभिर्महद्भिः पातकैस्संयुक्तो
भवतियोर

V.A—

36. क्षति सपुण्यभागभवति अपिचात्रमनुगीताश्लोकाभवन्ति ॥ ब्रह्मस्वन्तुविषंघोरं नविषं विष-
मुच्यते विष
37. मेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रिकम् भूमिदानात्परन्दानन्नभूतन्नभविष्यति तस्यैव हरणा-
त्पापं नभूतं नभवि
38. प्यति स्वन्दातुं सुमहच्छक्यं दुःखमन्यत्रपालनं दानंवापालनं वेति दानाच्छ्रेयोनुपालनम्
स्वदत्तां
39. परदत्तां वा योहरेति वसुन्धरां पष्टिवर्ष सहस्राणि विष्टायां जायते किंमि ॥ अस्यग्रामस्य
पूर्वं दिक्सीमानि
40. दुर्तुर्बुर्पल्लं दक्षिणतः परदगेरेपल्लं पश्चिमतम्कमुन्ते गुण्डिपल्लं उत्तरतोगोहेगेरेपल्लं ॥
चित्राश्रयेन लिखितं

Transliteration.

I-B—

1. svasti jitaṃ bhagavatā gata-ghana-gaganābhēna Padmanābhēna śrīma-
Jāhnavēya kulāmala-vyō-
2. māva-bhāsana-bhāskarasya sva-khālgaiḥ prahāra-khaṇḍita-mahā-śilā-
stambha-labdha-bala-parākrama yaśa-
3. sō dāruṇāri-gaṇa-vidāraṇa-raṇōpalabdha-vraṇa-vibhūṣhaṇa-bhūṣitasya
Kāṇvāyana sa-
4. gōtrasya śrīmat-Koṅgaṇivarimma dharminā-mahādhīrājasya pitur-anvāgata
guṇa-yuktasya vidyā-vinaya-vihita-vri-
5. ttasya samyak-prajā-pālana-mātrādhigata rājasya nānā sāstrārthta-sad-
bhāvādhigama praṇita-mati viśēshasya vi-

II-A—

6. dvat kavi-kāñchana-nikashōpalabhūtasya viśēshatōpy-anavasēshasya niti-
sāstrasya vaktri-prayōktri-kuśa^{*}lasya
7. śrīman-Mādhava mahārājasya putrasya pitri paitāmaha-guṇa-yuktasya
anēka-chāturdanta yuddhāvāpta chatur-udadhi-
8. salilāsādhita-yaśasa śrīmad-Harivarimma mahādhīrājasya putrasya dvija-
guru-dēvatā-pūjana parasya Nā-
9. rāyaṇa-charaṇānūdhātasya śrīmad-Vishṇugōpa-mahādhīrājasya putrasya
Tryambaka-charaṇāmbhōra-rajapavittrikṛittōtamā-
10. ngasya sva-bhuja-bala-parākrama-kṛaya-kṛita-rājasya Kaliyuga-mala-
pankāvasanna dharminā vṛishōdiharaṇa-nitya-sannaddhasya śrī-

II-B—

11. man Mādhava-mahādhīrājasya putrasya avichchinnāśvamēdhāvabhritā-
bhishikta śrīmat-Kadamba kula-gagana-gabhastimālina
12. śrīmat Kṛishṇavarimma-mahādhīrājasya priya bhāginēyasya janani-
dēvatāṅka evādhigata-rājasya vidyā-vinayātisayapari-
13. pūritantarātmanō niravagraha-pradhāna śauryyasya vidvatsu prathama-
gaṇasya ¹Avinīta-nāmadhēyasya putrasya
14. vijrīmbhamāṇa-śakti-traya-sampannasya Andariy-Ālattūr-Porulaṇe Peṇa-
garādyanēka samara-mukha-makhāhū-
15. ti-prahata sūra-puruṣa-paśūpahārasya Kirātārjunīyē pañcha-daśa-sargga-ṭi-
kākarasya putrasya durddānta-vimardda-

III-A—

16. vimridita-vividha-viśvambharādhipa mauli-mālā-makaranda-puñja-piñjari-
kriya-māṇa charaṇa-yugala-nalinasya Mushkara
17. dvitīya-nāmadhēyasya putrasya uditōdita sakala digantara prathita Sindhu-
rāja duhitri jananikasya Śrīvikrama-
18. prathita-nāmadhēyasya chāturdāśa vidyāsthānādhigata vimalatara-mati
viśēshasya ²ripu-timira-nirākaraṇō-
19. daya bhāskarasya putraḥ anēka-samara-sampā[di]ta-vijrīmbhita-dvirada-
radana-kuliśābhigūta-vraṇa-saṃprūḍha bhāsvad-vi-
20. jaya lakṣhaṇa-lakṣikṛita-viśāla-vakshasthalaś-śaktitraya-samanvitaḥ sama-
dhigata sakala-sāstrārthta-tatvas-sam-ā-

* This letter is written above the line.

¹ This letter is written above the line.

² This letter is written below the line

III-B—

21. rādhita-trivarggō niravadya-charitaḥ pratidinam-abhiyavarddhamāna-prabhā-
vaḥ śrīmat Koṅgaṇi mahārājō Bhūvikrama-dvītiya-nāma-
22. dhēyaḥ apicha¹ nānā-hētiprahāra-pravighaṭita bhaṭōras-kavāṭōtthitā sṛig-
dhārāsavāda pramatta-dvipa-śata charaṇa kshōḍa
23. sammarddā-bhīmē samgrāmē Pallavēndran-narapatim-ajayad-yō Viḷandā-
bhidhānē rājā Śrīvallabhākhyas-samara-śata
24. jayāvāpta Lakshmīvilāsaḥ² tasyānujō dhṛiti-mati-dyuti nīti-kīrtti yōshītām
ati-sēvyō dāna-māna vishram-
25. bha-vidhēyī kṛita bandhu-bhṛitya (varggō)¹ Manvādibhir-yathōkta dhar-
mērabhirakshita chātur varṇnāśramaḥ prajānām pitēvānugraha² para-

IV-A.—

26. ś-chatur-dikshu-praśānta vighrahaḥ sva-vikramākṛāntānēka śatru-saṃghā-
(pabṛi)¹ ta kōśa paripūrṇātma kōśōḥ dvishal-Lakshmī kachagra-
27. ha-grahaṇāsakta-bhujadvayaḥ śaśvad-anavanatāhita sainyānēka taskarānta-
karaḥ smṛity-avirōdhēna varsha-sata pūrṇāyur śrī
28. mat Pṛithivī Koṅgaṇi vṛiddharāja Śrīpuruṣa-dvītiya nāmadhēyaḥ apicha¹
naktan dinan-nata-narēndra-kīṛita-kō
29. ṭi ratnārka didhiti virājita-pāda-padmaḥ Lakshmyā-svayṃvṛita-patirn
Navakāma-nāmā śiṣṭapriyōrigaṇa dāraṇagita-kīrttiḥ¹
30. tasya pautrēṇa sva pitāmaha-sakala-guṇa-sampad-yuktēna tadāṅkamālān-
kitēnānavarata samara-saṃghaṭta ni-

IV-B.—

31. rākṛitāsēsha-pratipakshēna dēva-dviya-guru-pūjā-tatparēṇa chira-kāla-pa-
nashta-dēvabhōga Bhrahmadēya pra-
32. vartanātīśaya³ buddhinā śrīmat Pṛithivī Koṅgaṇi mahārājēna Śrīpuruṣa
nāmadhēyēna ātmanaḥ prathama rājyābhi-
33. shē¹kē Vātāpī vāstavyāya Vatsa-gōtrāya Taitrya-charaṇāya Nāgaśarmma-
ṇaḥ putrāya Bānaśarmmanē Tēgattūr-visha-
34. yē Bāradūrnāma grāmas sarva parihārōpēta udakapūrvvan-dattaḥ-asya
dānasya sākshināsh-shaṇṇavati saha-
35. sra vishaya prakṛitayaḥ yōsyāpaharttā lōbbhāt krōdhat pramādād-vā-sa-
pañchabhir mmahadbhiḥ pātakais-samyuktō bhavati yō ra-

V-A.—

36. kshati sa puṇya bhāg-bhavati api chātṛa Manu-gītā ślōkā bhavanti¹
Brahmasvantu vishaṃ ghōram na vishaṃ vishamuchyatē visha-
37. mēkākinam hanti Brahmasvaṃ putra pautrikam bhūmi dānāt paraṃdā-
nan na bhūtan na bhavishyati tasyaiva haraṇāt pāpam na bhūtam nabhavi-
38. shyati svandātup sumahachchhakyam duḥkam anyatra pālanam dānam
vāpālanam vēti dānāch-chhrēyōnu pālanam sva dattam
39. para-dattam vā yō harēti vasundharām shashībhīm varsha sahasrāṇi vish-
ṭāyām jāyatē krimi² asya grāmasya pūrvva dīksīmāni
40. Dutūmburppallam dakshinataḥ Paradagere pallam Paśchimataḥ Kamunte-
gumḍi Pallam uttarato Gotṭere Pallam³ Chitrāśrayēna likhitam

Translation.

Be it well. Success through the adorable Padmanābha, resembling (in colour) the cloudless sky. A sun illumining the clear firmament of the Jāhnavī (or Gaṅga)-kula,

¹ These letters are written above the line.

² This letter is written below the line.

³ This letter is written below the line.

possessed of fame, strength and valour from the great pillar of stone divided with a single stroke of his sword, adorned with the ornament of a wound received in cutting down the hosts of his cruel enemies, of the Kāṇvāyana-sagōtra, was śrīmat Kongnū-varmma-dharmma-mahādhiraṇja.

(His son) inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold, the learned and poets, skilled among those who expound and practice the science of politics in all its branches, was śrīman Mādhava-mahādhiraṇja.

His son, uniting the qualities of his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans was śrīmad Harivarmma-mahādhiraṇja.

His son, devoted to the worship of Brahmans, gurus and gods, meditating on the feet of Nārāyaṇa, was śrīmad-Vishṇugōpa mahādhiraṇja.

His son, whose head was purified by the pollen from the lotuses the feet of Tryambaka, having by personal strength and valour purchased the kingdom, daily eager to extricate the ox of merit from the thick mire of the Kali-yuga in which it had sunk, was śrīman Mādhava-mahādhiraṇja.

His son, the beloved sister's son of śrīmat Kṛṣṇavarmma-mahādhiraṇja—who, anointed with the final ablutions of the completed horse-sacrifice, was the sun to the firmament of the auspicious Kadamba-kula—having obtained the anointing to the kingdom on the couch of the lap of his divine mother, his mind illumined with the increase of learning and modesty, of indomitable bravery, reckoned the first among the learned, was named Avinīta.

His son, having the three powers of increase, having the countless animals (namely) the brave men consumed in the sacrifice of the face of the many wars waged for Andari, Ālattūr, Porulaṇṇa, Peṇnagara and other places, author of a commentary on fifteenth canto of the Kīrātārjunīya (was Durvvīnīta).

His son, the lotuses of whose feet were yellow with the swarming bees the lines of the crowns of savage kings rubbing against one another, was Mushkara, the second so named.

His son, having the daughter of Sindhurāja, whose fame had spread all over the directions, as his mother, had the celebrated name Śrīvikrama, who was of a pure wisdom acquired from his being the abode of fourteen branches of learning and who was a rising sun in dispersing the clouds of darkness his enemies.

His son, whose broad chest bore on itself the token of victory in the shining scars of wounds received in many battles inflicted by the tusks darting like lightning of huge elephants, possessed of the three powers, possessed of the essence of all the sciences, having gained the three objects of worldly pursuit, of virtuous life and daily increasing glory, was śrīmat Kongaṇi-mahārāja Bhūvikrama, the second so named; who, moreover, had conquered the Pallavēndra king in a terrible battle in the place named Viḷanda trodden to dust by the feet of a hundred elephants maddened with streams of blood issuing from the door of the breasts of warriors forced upon by all manner of weapons, called the rāja Śrīvallabha, in the enjoyment of fortune obtained by victory in a hundred fights.

His younger brother, waited upon by damsels of courage, knowledge, beauty, wisdom, reverence and fame, having made the kinsmen and subjects obey by granting presents and honours and by placing confidence, protector of the four castes according to law as said by Manu and others, protecting his subjects as a father, pleasing figure to all the four directions, having filled his own treasury by carrying off the

wealth of the hosts of his enemies whom he defeated by his own valour, his two arms eager to seize the hair of the dames of directions, always a Yama for numerous thieves the hostile army who do not bend down, having consistently with the Smṛitis lived for a complete hundred years was the illustrious Prithuvī-Koṅṇi-Vṛiddharāja Śrīpurusha, the second so named. He, moreover, whose feet were illuminated with the brilliance of the myriad jewell suns in the diadems of the great kings bending down before him, the self chosen lord of Lakshmi, was named Nava-Kāma, beloved by the good (*śiṣṭa priya*) his fame destroying the hosts of his enemies being the theme of song.

By his grandson, possessor of all the good qualities of his grand father ever wiping out the enemies completely from the battle field, devoted to the worship of the gods, Brahmins and gurus, using his great wisdom in promoting the long ceased ceremonies of the gods and Brahmin endowments, the illustrious Prithuvī-Koṅṇi Mahārāja named Śrīpurusha, was granted, during the first year of his consecration, the village named Bāradūr in the Tēgaṭṭūr Vishaya free of all imposts, with pouring of water, to Bāṇasarmma, son of Nāgaśarmma of Vatsa gōtra and Taitrya charaṇa, dweller at Vātāpi.

Witnesses to this gift.—The existing officials of the Ninety-six thousand.

Whoso resumes this either by preediness, anger or by accident, is guilty of great sins. Whoso protects (this gift) gets the merit. Moreover, the following are the ślokas (verses) sung by Manu.—The property of the Brahmins is a terrible poison (if seized). It is said that poison is (really) no poison; poison kills only one person, while the property of Brahmins kills its illegal enjoyer with his sons and grandsons. Greater (merit) than the gift of land there was not and will not be; the sin of resuming the same there was not and will not be. It is very difficult to make a gift and it is also difficult to protect another's gift. Between making a gift and protection of another's gift, protection is more meritorious than making a gift. He who confiscated his own gift of land or land gifted by others will be born as a worm in ordure for sixty thousand years.

Boundaries of this village—to the east Dutūmburppallam, to the south Paradagerepallam, to the west Kamunteguṇḍi pallam, and to the north Gottegerepallam.

Written by Chittrāśraya.

Note.

This copper plate record was found by Mr. Sayyad Yusuff, a native of Sāligrāma, Krishnarājānagar taluk, while he was ploughing his lands. It was brought to the notice of this Department through Mr. Śāntarāja Shastri, Pandit, Oriental Library. It is now purchased and kept in the Archæological museum.

This record contains five plates. Each plate measures 8½"×2½". The thickness of each plate is about ¼". These five plates are strung to a ring 3" in diameter. The thickness of the ring is ½". The ring is joined to an almond shaped seal which has on it the figure of an elephant. The ring was not cut till it was received in the Archæological Department. On the seal the figure of an elephant is very well carved. Having turned to the right and lifted its front right leg the elephant appears as if it is marching forward. The four edges of each plate are slightly thickened for the protection of the characters. Of the five plates the 1st and the 5th plates have writing only on the inner side. Each plate has five lines and each line about 44 letters. The letters are rather tall and are good.

The letters are clear. Those like *ma*, *la*, *ṅa*, *ja*, *ba*, *śa*, *chha*, *a*, etc., are all in the old form. The loop of *ra* has joined the serif. The sign of long *ū* is given below. The sign of long *ī* is bent above and rounded inside. The sign of *e* is on the left. In all respects, the writing resembles the 8th century Gaṅga characters. *Jihvāmūṭya* is written by joining 'pa' to 'ra.' In Plate II B, line 11 *avyuchchinnā* is written instead of *avichchinnā*.

LANGUAGE.—Like many Gaṅga records, the present record is in the Sanskrit language and in the champu style. The language has few mistakes. In some places the omitted letters are written in between the lines. Only in the last plate a dot is put for anusvāra above the letter. Only the words stating the name of the village granted, and the boundaries are in the Kannaḍa language.

GEOGRAPHY.—It is not known where the village Bārādūr, which is said to have been granted in the record, is situated. Near Bēgūr of Bangalore Taluk there is a village by name Tēgalpattu. If this is the same as Tēgaṭṭūr, the province Tēgaṭṭapura Vishaya may have been somewhere around this village. The village Goṭṭegere mentioned while giving the boundaries of Bārādūr is also near Tegalpattu. Probably the village Bārādūr might have been situated somewhere near Bangalore.

The Gaṅga genealogy given in the present record is the same as in all other famous Gaṅga records. The illustrious Konguṇi-mādhava, Harivarman, Vishnugōpa, Mādhava, Avinīta, Durvīnīta, Mushkara, Śrīvikrama, Bhūvikrama, his brother the illustrious prithvikonguṇi Śivamāra I and his grandson Śrīpurusha—this genealogy is the same and it is in the same order as in all other famous records of the Gaṅgas of Talkād giving in each case the achievements. But regarding Śivamāra I some new information is given. From both the copper and lithic records so far found we know that Śivamāra I had the names Prithvikonguṇi Śivamāra, Śishta-priya and Navakāma. But in the present record it is not only stated that he had second name of Śrīpurusha but also that he lived, in accordance with the Smṛitis, for one hundred years. He had the name of Muttarasa. That he lived for a long time and that he had the name of Śrīpurusha also are new bits of information obtained from the present record. There are a few sentences in praise of him. But as they are like the praises of any king in general, no new information can be obtained from them. Hereafter he may be called Śrīpurusha I.

This inscription records the grant of the village Bārādūr in Tēgaṭṭūr Vishayar to Bāṇasarma, son of Nāgasarma of Vatsagōtra who was residing at Bādāmi. No epithet is given in the record about Bāṇasarma. The purpose of the grant made to an inhabitant of Bādāmi is not known. The record states that it belongs to the first year of Śrīpurusha's reign (evidently, Śrīpurusha II). From his other records it is known that he came to the throne in circa 725 A.D. During this time Chālukya Vijayāditya was ruling at Bādāmi and both the Chālukyas and the Gaṅgas were on friendly terms. The village might have been granted to Bāṇasarma probably a dependent of the Chālukyas.

About Śrīpurusha II not much is mentioned. This is a grant made during the first year of his reign. In the records of his 25th, 50th and 60th regnal years and in the record of other rulers who came after him, he is praised to a great extent and many of his achievements are mentioned.

The date of the record cannot be determined merely from the details given in it. It is stated that the grant was made during his first regnal year. As it is known from his other records that he came to the throne in 725 A.D. the date of

the present record also must be 725 A.D. (E.C. VI Mg 36: record of his 25th year. E.C. IV Ng. 85 of 776 is the record of his 50th year).

The officials of the Gaṅgavāḍi 96,000 are stated to have been the witnesses. This is usually given in the Gaṅga copper plate records. The usual benediction and imprecation appear next.

The writer of this record is Chitrāśraya. It is not known whether it is the name of a person or a title.

HUNSUR TALUK.

16

On the pedestal of a Jina image lying near the Jaina Basti mound inside the fort at Ratnāpuri.

ಹುಣಸೂರು ತಾಲ್ಲೂಕು ರತ್ನಪುರಿ ಕೋಟೆಯೊಳಗೆ ಜೈನಬಸ್ತಿ ದಿಬ್ಬದ ಹತ್ತಿರ ಬಿದ್ದಿರುವ ಜಿನ ಬಿಂಬದ ಪೀಠದಮೇಲೆ.

1. ೦ . . . ಕೊಂಡ . . . ಯದ ಯ ಕುಳದ
2. ಪುಸ್ತಕಗಚ್ಚದ ಭಟ್ಟಾರಕ ದೇವರು

Note.

This record on the pedestal of the headless soapstone image probably of Mahāvira is highly damaged and only a few letters here and there could be made out. It appears to record that a certain Bhaṭṭāraka dēva (the early portion of the name lost) belonging probably to Koṇḍakundanvaya and pustaka gachchha, consecrated the image. The characters appear to belong to about the 12th or the 13th century A. D.

17

On a pillar in the navaranga of the Īśvara temple at Dharmāpura, Bīlikere hobli.

ಬಿಳಿಕೆರೆ ಹೋಬಳಿ ಧರ್ಮಾಪುರದಲ್ಲಿ ಈಶ್ವರನ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಕಂಬವೊಂದರಮೇಲೆ.

1. ಕ್ರೋಧಿ ಸಂವತ್ಸರದ ಆಶಾಢ
2. ಬಜಲು ಬೂವಣ ಬದ್ಧಿದರು
3. ಸಿವಪನ ಪೊಪ್ಪ.

Note.

The navaranga of the Īśvara temple or the pillar in it on which the present record is engraved is said to have been presented by a person by name Būvaṇa on the 5th of the dark half of Āśhāḍha in the year Krōdhi. The Śaka year is not given in the record and hence the exact date cannot be determined. The characters however appear to belong to about the 15th century A. D. Sivappa is said to have been the witness for this presentation.

PERIYAPATNA TALUK.

18

On the pedestal of the image of Dakṣiṇāmūrti in the navaranga of the Mallikārjunasvāmi temple on the hill at Bettādpur Bettadapur, Hobli.

ಬೆಟ್ಟದಪುರದ ಹೋಬಳಿ ಬೆಟ್ಟದಪುರದ ಬೆಟ್ಟದಮೇಲೆ ಮಲ್ಲಕಾರ್ಜುನಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ನವರಂಗದಲ್ಲಿ ಇಟ್ಟಿರುವ ದಕ್ಷಿಣಾಮೂರ್ತಿ ವಿಗ್ರಹದ ಪೀಠದಮೇಲೆ.

1. ಬಹುದಾನ್ಯ
2. ಸಂವತ್ಸರದ
3. ಮಾಘ ಸು ೧
4. ಛಾ

Note.

This small inscription on the pedestal of the Dakṣiṇāmūrti image merely gives the date probably of the consecration of the same image, as the first of the bright half of Māgha in the year Bahudhānya. But as no Śaka date is given, the date cannot be determined definitely. The characters, may probably belong to about the 16th century A. D. No more information is given in the record—not even the name of the person who consecrated the image or caused it to be made.

19

On a boulder in front of the Nandikamba to the north of the same Mallikārjuna temple.

ಅದೇ ಮಲ್ಲಕಾರ್ಜುನ ದೇವಾಲಯದ ಉತ್ತರಕ್ಕೆ ಇರುವ ನಂದಿಕಂಬದ ಬುಡದಲ್ಲಿ ಇರುವ ಹಾಸುಬಂಡೆಯ ಮೇಲೆ.

1. ಶ್ವನಿಲ ಚೆನ್ನವೀರಗಲು
2. ಡರ ಮೂಗ ಗಂಗಾಧ
3. ರೈಯನ ಶೇವೆ

Note.

This record gives the name of the person who presented the Nandikamba to the Mallikārjunasvāmi temple as Gangādharaīya, son of Śvasili Chennavīra gauda. No date is given. The characters appear to belong to about the 18th century A. D.

NANJANGUD TALUK.

20

First copper plate record in the possession of the Rāghavēndrasvāmi matt at Nanjangūd, Nanjangūd Taluk.

Telugu characters and Sanskrit language

Size 15"×10½".

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಕನಕಯಲ್ಲ ಶ್ರೀ ರಾಘವೇಂದ್ರಸ್ವಾಮಿಗಳವರ ಮಠದಲ್ಲಿರುವ ಒಂದನೆಯ ತಾಮ್ರ ಶಾಸನ.
ಕೆಲುಗತ್ತರ : ಒಂದು ಹಲಗೆ.

ಪ್ರಮಾಣ ೧೫"×೧೦½".

(ಮುಂಭಾಗ) —

1. ಂ|ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂವ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತೈಲೋಕ್ಕನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾ
2. ಯ ಶಂಭವೇ || ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯ ದಂಪ್ಪಾದಂಡಃ ಸಪಾತುವಃ | ಹೇನಾದ್ರಿಕಲಶಾಯತ್ರ
3. ಧಾತ್ರೀಧತ್ರಿಯಂದಧಃ || ಕಲ್ಯಾಣಾಯಾಸ್ತುತದ್ವಾಮ ಪ್ರತ್ಯೂಹ ತಿಮಿರಾಪಹಂ | ನಗಜೋಷ್ಯಗ

4. ಜೋದ್ಧತಂ ಹರಿಣಾವಿಚ ಪೂಜ್ಯತೇ || ಅಸ್ತಿ ಕ್ಷೀರಮಯಾದ್ವೇಮೈಃ ಮಧ್ಯಮಾನಾನ್ಯಹಾಂಬುಧೇಃ |
ನವನೀತ
5. ಮಿವೋದ್ಧತಮಪನೀಯ ತವೋಮಹಃ || ತಸ್ಯಾಸೀತ್ತನಯಸ್ತ ಪೋದಿರತುರೈರಸ್ವರ್ಹನಾಮಾ
ಬುಧಃ |
6. ಪುಣ್ಯೈರಸ್ಯ ಪುರೂರವಾಭುಜಬರೈರಾಯುದ್ವಿಷಾಂನಿಭ್ನತೈಃ ತಸ್ಯಾಯೋರ್ನಹುಷೋವಿತಸ್ಯ
ತನುಜೋ ಯು
7. ದ್ವೇಯಯಾತಿಕ್ಷತಾ | ಐಕ್ಯತಸ್ತಸ್ಯತು ತುರ್ವಸುರ್ವಸುನಿಧಃ ಶ್ರೀದೇವಯಾನೀಪತೇಃ ||
ತದ್ವಂಶೇದೇವಕೀಜಾನಿರ್ಜಜ್ಞೇ
8. ತಿರುಮರಾಭಿಷಃ | ಯಶಸ್ವೀನ್ಯಪನಾಥೇಷು ಯದೋಃಕೃಷ್ಣ ಇವಾನ್ವಯೇ ತತೋಭೂದ್ಭುಕ್ತಮಾ
ಜಾನಿರೀತ್ವರಕ್ಷಿ
9. ತಿಪಾಲಕಃ | ಧೈರ್ಯದಾರ್ಯಗುಣೋದಾರೋ ಮಾರ್ಗರತ್ನಂ ಮಹೀಭುಜಾಂ || ಸರ
ಸಾದುದಭೂತಸ್ಯಾನ್ವರಸಿಂ
10. ಹ ಕ್ಷಿತಿರತ್ವರಃ | ದೇವಕೀನಂದನಾತ್ಮಾಪೋದೇವಕೀನಂದನಾದಿವ || ತತೋಪ್ಪವಾರ್ಯ
ವೀರ್ಯಶ್ರೀ ಕೃಷ್ಣರಾಜಮಹೀ
11. ಪತಿಃ | ಬಿಭರ್ತಿಮಣಿಕೇಯೂರಮಿವಸರ್ವಾಂಮಹೀಭುಜೇ || ಕೀರ್ತ್ಯಾಯಸ್ಯ ಸಮಂತಯಾಪ್ರಸ್ಯತಯಾ
ವಿತ್ತಂ ರುಚ್ಯೈಕೈಂ ಭಜೇದಿತ್ಯಾಶಂಕೃ ಪುರಾಪುರಾರಿರಥವತ್ಪಾರೇಕ್ಷಣಃ ಪ್ರಾಯಶಃ |
12. ಜೋಜನಿಚತುರ್ವಕ್ಶೋಭವತ್ಪದ್ಮಭೂಃ | ಕಾಳೀಬದ್ಧಮಯಾದ್ರಮಾಚಕಮಲಂ
ಪದ್ಮಾಕ್ಷೋವಿಚತುರ್ಭು
13. ಯಸ್ಯಾಧಿಭಿಃ ವಿಜಯನಗರೇ ರತ್ನಸಿಂಹಾಸನಸ್ಥೋಭೂಪಾರ್ವಾ ಕೃಷ್ಣರಾಜಃ
ವೀಣಾಂಚವಾಣೀಕರೇ | ಸ್ತುತೌದಾ
14. ರಗರ್ವಾಃ | ಆಗಂಗಾತಿರಲಂಕಾ ಪ್ರಥಮಚರಮಕಾದಾಚಹೇಮಾಚಲಾಂತಾದಾಸೇತೋರಥಿ
ಕ್ಷಿತಿಪತರಧರೀಕೃತ್ಯದುರಾ
15. ಯಮಿಹಬಹುಳೀಕೃತ್ಯಕೀರ್ತ್ಯಾಬಭಾಸೇ || ರಾಜಾಧಿರಾಜವಿರುದಃ ಶ್ರೀರಾಜಪರಮೇಶ್ವರಃ |
ಸಾರ್ಥಶ್ರೀ
16. ಶ್ರೀಕೃಷ್ಣದೇವರಾಜಮಹೀಪತಿಃ | ನೇತ್ರೇಂದುವೇದಭೂಸಂಖ್ಯಾಗಣತೇ ಶಕಜನ್ಮನಾ |
ವೀರಪ್ರತಾಪಃ
17. ಐಕ್ಯಂ ಕೃಷ್ಣವೇಣೇಸರಿತ್ತಜೇ || ಶ್ರೀಮತ್ಪರಮಹಂಸಾಬ್ಯಪರಿವ್ರಾಡ್ಭಿಃ ನಿರಂತರಂ |
ಸಾಧಾರಣಾದ್ವೇ ಮೈತಾ
18. ಬೃ ಪಾರೀಣೇಭ್ಯೋ ನಿರಂಕುಶಂ || ಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತಸ್ಯಾಪಕೇಭ್ಯಸ್ಸದಾಗಮೈಃ |
ಪದವಾಕ್ಯಪ್ರಮಾಣಾ
19. ಶ್ರೀಮದ್ವಾಗ್ವಿಶಯೋಗಿನಾಂ || ಪಾಣಿಪಂಕಜಸಂಜಾತ ರಾಮಚಂದ್ರತಪಸ್ವಿನಾಂ |
ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರೇಭ್ಯಃ
20. ಭ್ಯೋ ವರದೇಭ್ಯೋ ವರಾರ್ಥಿನಾಂ | ವಿಬುಧೇಂದ್ರಯತೀಂದ್ರೇಭ್ಯೋ
ನಿಜಾಂತೇವಾನಿವರ್ಯೇ
21. ವೇದಾಂಗಪಾರೀಣೈಸ್ಸಂಖ್ಯಾವದ್ಭಿಃ ಪುರೋಹಿತೈಃ || ಮಂತ್ರಿಬರ್ದೇಶತತ್ತ್ವಜ್ಞೈಃ
ಭಾರ್ಯಾಭಿನ್ನಹಿತೋಮುದಾ | ವೇದ
22. ತಿಃ || ಪ್ರತಾಪರುದ್ರಮತ್ತೇಭವತಿಂಜಿತ್ವಾಮಹಾಹವೇ | ಆಕ್ರಮ್ಯೋದಯಶ್ಯಲಾಬ್ಯ ದುರ್ಗಂ ಗ
ವಿಚಾರಯ್ಯಜಗತೀಪ
23. ಜಪತಿಪ್ರಿಯಂ ಕ್ಷತ್ರಿಯೇಚ್ ಶ್ರೀನ್ಯಸಿಂಹಾಬ್ಯ ಮಹೀಪತಿತನೂಭವಃ | ಕೃಷ್ಣರಾಜಮಹೀಪಾ
ಮೋದಾನಾಚ್ಚಿತ ಸುರದ್ರುಮಃ || ತತ್ತಾದ್ವೈಜಯಂಪ್ರಾಪ್ಯತತ್ತಾದ್ವೈಷ್ಣವಸಂಯುತಃ || ಮಲೇನಿತ್ಯಾ
24. ಂನದಾನಾರ್ಥಂ | ರಾಮಚಂದ್ರಾರ್ಚನಾಯಚ | ದೇವಸ್ಯಾಬಂಧದೀಪಾರ್ಥಂ ಭೂಯಸೇತ್ರೇಯಸೇಚ
ನಃ || ಅಸ್ಮತ್ಪ್ರಚೀನ ಭೂಪಾನಾಂ ಅನೇಕನುಕ್ಯತಾಪ್ರಯೇ | ಪುತ್ರಪುತ್ರಪ್ರಪಾತ್ರಾದಿ ರಾಜಾನಾಂ

28. ರಾಜ್ಯವೃದ್ಧಯೇ || ಶ್ರೀಮದ್ವೀರಮರದೀಯತ್ರ ಕೃಷ್ಣವೇಣೀಂ ಸರಿದ್ವರಾಂ | ಪ್ರಾಪತತ್ಸಂಗಮ
ಕ್ಷೇತ್ರೇ ಪ್ರಯಾಗಕ್ಷೇತ್ರ
29. ಸಂನಿಧೇ | ಗ್ರಾಮಂವೇದೋದೇಶೇ ಚಿಕ್ಕಕೂಳ್ಳಿತಿ ವಿಶ್ರುತಂ | ಪ್ರಾಚ್ಯಾಂ ಹೊನ್ನಿಟ್ಟಿಗೆ
ಬೊಮ್ಮನಹಳ್ಳಿಯ
30. ಸ್ಯದಕ್ಷಿಣೇ | ಐನಾವುರಂಪ್ರತೀಚ್ಯಾಂಚಿ ಹಿರಕೂಳ್ಳಿ ಸ್ತಥೋತ್ತರೇ | ದೇಶೇ
ಕೊಳ್ಳೂರು ಮೊದರಕಲ್ಲೂದ್ರಾಪ
31. ರಿತಃಕ್ರಮಾತ್ || ಚತುಸ್ವೀಮಾ ಸಮಾಯುಕ್ತಂ ದ್ವಿಪಾರೀಭೂಮಿನಯುತಂ | ವಾವೀಕೂಪತಚಾಕಾದ್ಯೈ
32. ಗೃಹಾರಾಮೈಶ್ಚ ಸಂಯುತಂ || ನಿಧಿನಿಕ್ಷೇಪ ಪಾಪಾಣನಿದ್ಧ ಸಾಧ್ಯಜರಾನ್ವಿತಂ |
ಅಕ್ಷೀಣಾಗಾಮಿನಯುಕ್ತಂ
33. ಬಹುಭೋಗಂ ಸಭೂರುಹಂ || ಶಿಷ್ಯಪ್ರತಿಷ್ಠಸಂಭೋಗಯೋಗ್ಯಂ ವಿನಿಮಯೋಚಿತಂ |
ದಾನಾರ್ಥಧರ್ಮವಿಕ್ರೀತಿ
34. ಯೋಗ್ಯಭಾಗ್ಯಸಮನ್ವಿತಂ || ವಿಬುಧೇಂದ್ರಯತೀಂದ್ರೇಭ್ಯೋ ಯಶಸ್ವಿಭ್ಯೋಯಶಸ್ವಿನಾಂ |
ಕೃಷ್ಣರಾಯಮಹೀ
35. ಪಾರೋ ಮಾನನೀಯೋಮನಸ್ಸನಾಂ | ಮಂತ್ರಿಭಿರ್ದೇಶತತ್ಪಚ್ಛೈರ್ವಿಚಾರ್ಯಜಗತಿಪತಿಃ ||
ಮುತ್ಪಿಕ್ತುರೋಹಿತಾ
36. ಚಾರ್ಯಸಭ್ಯನಾಮಾಜಕೈರ್ಯುತಃ || ಶ್ರೀದಿಗ್ವಿಜಯರಾಮಸ್ಯ ಪೂಜಾಕಾಲೇ ಮಹಾಮನಾಃ ||
ಸಹರಣ್ಯೋ
37. ದಕಂ ಧಾರಾಪೂರ್ವಕಂ ದತ್ತವಾನ್ಮದಾ || ಶ್ರೀಕೃಷ್ಣರಾಜಭೂಪಾಲಶಾಸನಾತ್ತಾಮ್ರಶಾಸನಂ |
ಕುಶಲೋಮಂಗಣಾ
38. ಚಾರ್ಯೋವೈಲಿಖದ್ವೀರಣಾತ್ಮಜಃ || ಶ್ಲೋಕಾಃಪತ್ರಾದಿಮಶ್ಲೋಕಮಾರಭ್ಯಪರಿಸಂಖ್ಯಯಾ |
ಲಿಖಿತಾಸ್ತಾಮ್ರಪ
39. ತ್ರೇಸ್ವೀತ್ರಯಸ್ತಿಸ್ತತ್ಸಹಾಮುನಾ || ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಭ್ರೇಯೋನುಪಾಲನಂ |
ದಾನಾತ್ಪರ್ಗಮವಾಸ್ತೇ
40. ತಿಪಾಲನಾದಚ್ಚುತಂಪದಂ || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತವನುಂಧರಾಂ |
ಷಷ್ಠಿವರ್ಷಸಹಸ್ರಾಣಿ
41. ಪ್ಯಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ || ಏಕೈವಭಗಿನೀರೋಕೇ ಸರ್ವೇಷಾಮೇವಭೂಭುಜಾಂ |
ಸಭೋಚ್ಯಾನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರ
42. ದತ್ತಾವನುಂಧರಾ || ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ
ಸ್ವದತ್ತಂನಿಷ್ಕಲಂ
43. ಭವೇತ್ || ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ ಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಧಿಃ |
ಸರ್ವಾನೇತಾ
44. ಭಾವಿನಃ ಪಾರ್ಥಿವದ್ರಾಘೋಭೋಭೋ ಯಾಚತೇರಾಮಚಂದ್ರಃ ||
(ಹಿಂಭಾಗ) — (ವರಾಹದರೂಪಿ)
- ಕನ್ನಡಕ್ಷರದಲ್ಲ || ಶ್ರೀ ವಿರೂಪಾಕ್ಷ ||

1. ० । नमस्तुङ्ग शिरश्चुम्बि चन्द्रचामरचारेव । त्रैलोक्यनगरारम्भ मूलस्तम्भा
2. य शम्भवे ॥ हरेर्लीलावराहस्य दंष्ट्रादंडः स पातुवः । हेमाद्रिकलशायत्र
3. धात्रीछत्रश्रियंदधौ । कल्याणायास्तु तद्धाम प्रत्यूह तिमिरापहं । सगजोप्यग
4. जोद्धतं हरिणापिच पूज्यते ॥ अस्तिक्षीरमयादेवैः मध्यमानान्महाम्बुधैः । तवनीत
5. मिबोद्धतमपनीय तमोमहः ॥ तस्यासीत्तनयस्तपोभिरतुलैरन्वर्थनामाबुधः ।

6. पुण्यैरस्य पुरुरवाभुजबलैरायुर्द्धिषां निघ्नतैः तस्यायोर्नहुषोपितस्यतनुजो यु-
7. ज्ञेययातिःक्षिता । ख्यातस्तस्यतु तुर्वसुर्वसुनिभः श्रद्धेययानीपतेः ॥ तद्वंशेदेवकीजानिर्जज्ञे
8. तिरुमलाभिपः । यशस्वी नृपनाथेषु यदोःकृष्ण इवान्वये ततोभृदुक्कमाजानिरीश्वराक्षि
9. तिपालकः । धैर्यौदार्यगुणोदारो मौलिरत्नं महीभुजां ॥ सरसादुदभूत्तस्मान्नरांसि
10. हक्षितीश्वरः । देवकीनन्दनात्कामोदेवकीनन्दनादिव ॥ ततोप्यवार्थवीर्य श्री कृष्णराजमही
11. पतिः । विभर्तिमणिकेयूरमिवसर्वा महीभुजे ॥ कीर्त्या यस्य समंतया प्रसृतया
12. विश्वं रुचैक्यं भजेदित्याशंक्य पुरापुरारिरभवत्फालेक्षणः प्रायशः । पद्माक्षोपि चतुर्भु
13. जोजनचतुर्वक्रोभवत्पद्मभूः । कालीखड्गमयाद्रमाच कमलं वीणां च वाणीकरे
स्तुत्यौदा
14. र्यस्सुधीभिस्स विजयनगरे रत्नसिंहासनस्थो भूपालान् कृष्णराजः क्षितिपतिरधरी
कृत्यदुर्वा
15. रगवान् । आगङ्गातीरलंकाप्रथमचरमकादाच हेमाचलांतादासेतोरर्थिसार्थश्चि
16. यमिहवहुलीकृत्यकीर्त्यावभासे ॥ राजाधिराजविरुदः श्रीराजपरमेश्वरः । वीरप्रतापः
17. श्रीकृष्णदेवराजमहीपतिः । नेत्रेन्दुवेदभूस्ख्यागणितेशकजन्मना । साधारणाब्दे वैशा
18. ख्यां कृष्णवेणीसरित्ते । श्रीमत्परमहंसाख्यपरिव्राद्भ्यो निरंतरं । पदवाक्यप्रमाणा
19. विधपारीणेभ्यो निरंकुशं ॥ श्रीमद्वृष्णवसिष्ठांतस्थापकेभ्यस्सदागमैः । सर्वतन्त्रस्वतन्त्रेभ्यः
20. श्रीमद्वागीशयोगिनां ॥ पाणिपंकजसंजात रामचन्द्रतपस्विनां । निजान्तेवासिवर्यं
21. भ्यो वरदेभ्यो वरार्थिनां । विबुधेन्द्रयतीन्द्रेभ्यो भार्याभिस्सहितो मुदा । वेद
22. वेदाङ्गपारीणैस्संख्यावाङ्मैः पुरोहितैः ॥ मन्त्रिभिर्देशतत्त्वज्ञैर्विचार्यजगतीप
23. तिः ॥ प्रतापरुद्रमत्तेभर्पतिं जित्वा महाहवे । आक्रम्योदयशैलारुह्यदुर्गं ग
24. जपतिप्रियं क्षत्रियेद् श्रीनृसिंहाख्य महीपतितनूभवः । कृष्णराजमहीपा
25. लो दानाजितसुरद्रुमः ॥ तत्तादृग्विजयं प्राप्य तत्तादृघर्षसंयुतः ॥ मठे नित्या
26. न्नदानार्थं । रामचन्द्रार्चनायच । देवस्याखण्डदीपार्थं भूयसे श्रेयसे च
27. नः ॥ अस्मत्प्राचीनभूपानां अनेकसुकृताभये । पुत्रपौत्रप्रपौत्रादि राजानां
28. राज्यवृद्धये ॥ श्रीमद्भारमरथी यत्र कृष्णवेणीं सरिद्धरां । प्राप तत्सङ्गमक्षेत्रे प्रयागक्षेत्र
29. संनिभे । ग्रामं बेलडोणेदेशे चिक्रकूलीति विश्रुतं । प्राच्यां ह्यनिद्वेगे बांम्भनहालू य
30. स्य दक्षिणे । खानापुरं प्रतीच्यां च हिरेकूलिस्तथोत्तरे । देशे कोल्लूर मोदरकल्लद्वाप
31. रितः क्रमात् ॥ चतुस्सीमासमायुक्तं द्विचारीभूमिसंयुतं । वापीकूपतटाकाद्यै
32. र्गृहारामैश्च संयुतं ॥ निधिनिक्षेपपापाणसिद्धसाध्यजलान्वितं । अक्षीणागामिसंयुक्तं
33. बहुभोगं सभूरुहं ॥ शिष्यप्रशिष्यसंभोगयोग्यं विनिमयोचितं । दानार्थधर्मविक्रीति
34. योग्यभाग्यसमन्वितं ॥ विबुधेन्द्रयतीन्द्रेभ्यो यशस्विभ्यो यशस्विनां । कृष्णराजमही
35. पालो माननीयो मनस्विनां । मन्त्रिभिर्देशतत्त्वज्ञैर्विचार्यजगतीपतिः ॥ क्रात्विक्पुरोहिता
36. चार्यसभ्यसामाजकैर्युतः ॥ श्रीदिग्विजयरामस्य पूजाकाले महामनाः ॥ सहिरण्यो
37. दकं धारापूर्वकं दत्तवान्मुदा ॥ श्रीकृष्णराजभूपालशासनात्ताम्रशासनं । कुशलो मङ्गणा
38. चार्यो व्यलिखद्दीरणात्मजः ॥ श्लोकाः पत्रादिमश्लोकमारभ्य परिसङ्क्षयया । लिखिता-
स्ताम्रप
39. त्रेसिन् त्रयस्त्रिंशत्सहामुना ॥ दानपालनयोर्मध्ये दानाङ्ग्रेयोनूपालनं । दानात्स्वर्गमवाप्नो
40. ति पालनादुत्तुतं पदं ॥ स्वदत्तां परदत्तां वा यो हरेत् वसुन्धरां । पष्ठिवर्षसहस्राणि विं
41. ष्ठायां जायते किमिः ॥ एकैव भगिनी लोके सर्वेषामेव भूभुजां । न भोज्या न करग्राह्या विप्र

42. दत्ता वसुन्धरा ॥ स्वदत्ता द्विगुणं पुण्यं पदत्तानुपालनं । परदत्तापहारेण स्वदत्तं निष्फलं
 43. भवेत् ॥ सामान्योयं धर्मेसेतुर्नृपाणां कालेकाले पालनीयो भवद्भिः । सर्वानेतान्
 44. भाविनः पार्थिवेन्द्रान् भूयाभूयो याचते रामचन्द्रः ॥

I-B—

॥ श्रीविरूपाक्ष ॥ ०

Transliteration.

Front—

1. ० । namas-tunga-śirās-chumbi chandra-chāmara-châravê । trai-lôkya nagarâ-
rambha mûla stambhâ-
2. ya Saṁbhavê ॥ Harêr-lilâ-varâhasya dāmshtṛā dāṁḍaḥ sa pātuvah । Hēmādri
kalaśā yatra
3. dhâtṛī chhatra-śriyaṁ dadhau ॥ kalyāṇâyāstu tad dhāma pratyūha
timirāpahaṁ sagajōpy-Aga-
4. jōdbhūtaṁ Hariṇāpicha pūjyātê ॥ asti kshîra-mayād dēvaiḥ madhyamānān-
mahāmbudhêḥ । navanita-
5. m ivōdbhūtaṁ apaniya tamōmahah ॥ tasyāsīt tanayas tapōbhiratula-
anvarthanāmā Budhah ।
6. puṇyair-asya Purātravā bhujabalair-Āyur-dvishāṁ nighnataiḥ । tasy-Āyur
Nahushōpi tasya tanujō yu-
7. ddhê Yayātiḥ kshitau । khyātas-tasya tu Turvasur vasunibhah Sri
Dēvayānīpatêḥ ॥ tad-vamśê Dēvakī-jānir jajñê
8. Tirumalābhipah । yaśasvī nripanāthêṣhu Yādōḥ Kṛishṇa ivānvayê ।
tatōbhūd Bukkamājānir Īśvarakshi-
9. tipālakah । dhairyaudārya-guṇōdārō mauḷi ratnaṁ mahībhujām ॥ sarasād
udabhūt tasmān Narasiṁ-
10. ha kshītīśvaraḥ । Dēvakī-nandanāt Kāmō Dēvakī-nandanād iva ॥
tatōpy-avārya-vīrya śrī Kṛishṇa rāja mahī-
11. patih । bibharti maṇikēyūram-iva sarvām mahībhujê । kīrtiyā yasya
samantayāprasritayā
12. viśvaṁ ruचाikyam bhajêd ityāśamkya purā purārīr abhavat Phalēkshaṇah
prāyaśah । Padmākshōpi chaturbhu-
13. jōjani Chaturvaktrō bhavat Padmabhūh Kālī khadgam ayād Ramācha
kamalam vināṁcha Vāṇi-karê ॥ stutyaudā-
14. rya-sudhībhis-sa-Vijayanagarê ratna simhāsanasthō bhūpālān Kṛishṇa
Rājah kshītipatiradhari kṛitya durvā
15. ragaryān lā Gangātira Lamkā prathama charamakādācha Hēmāchalāmtād
ā Sētōrārthi sārtha śrī-
16. yamiha bahulīkṛitya kīrtiyā babhāse ॥ rājādhirāja birudaḥ śrī rāja
paramēśvaraḥ vīrapratāpah
17. śrī Kṛishṇadēvarāja mahipatih ॥ nêtrēndu Vēda-bhū-samkhyā ganitê
Śaka-janmanā । sādharāṇābdê Vaisā-
18. khyām Kṛishṇavēṇī sarittatê ॥ Śrīmat paramahamśākhyā parivrāḍbhyō
niramtaram । padavākya pramāṇā-
19. bdhi pārtipēbhyō niramkuśam ॥ śrīmad Vaishṇava siddhānta sthāpakēbhyas-
sadāgamaiḥ । sarvatāmtra svataṁtrēbhyah

20. śrīmad Vāgīśayōginām ᳚ paṇipamkaja samjāta Rāmachandra tapasvinām ᳚
nijaṃtēvāsi varyē-
21. bhyō varadēbhyō varārthinām Vibudhēndra yatīndrēbhyō bhāryābhis
sahitō mudā Vēda-
22. vēdāṃga pārīṇais-saṃkhyāvadbbih purōhitaiḥ ᳚ maṃtribbhiḥ dēśatatvajñaiḥ
vichārya jagatī pa-
23. tiḥ ᳚ Pratāparudramattēbhapatim jivāmahāhavē ᳚ ākramyōdaya-sailākhyā
durgam Ga-
24. japatipriyam ᳚ kshatriyēt śrī Nṛsimhākhyamahāpati tanūbhavaḥ ᳚ Kṛishṇa
Rājamahipā-
25. lō dānā-jita suradrumaḥ ᳚ tat tādṛig vijayam prāpya tat tādṛigh gharsha
saṃyutaḥ ᳚ mathē nityā-
26. ṃna-dānārtham ᳚ Rāmachandrārchanāyacha dēvasy-ākhaṃḍa dipārtham
bhūyasē śrēyasē-
27. naḥ ᳚ asmat prāchina bhūpānam anēka sukritāptayē ᳚ putra-pautra pra-
pautrādi rājānam
28. rājya-vṛiddhayē ᳚ śrīmad Bhīmarathī yatra Kṛishṇavēṇim saridvarām ᳚
prāpa tat-saṃgamaksbētrē Prayāgakshētra
29. saṃnibhē ᳚ grāmam Belāḍṇēdēśē Chikkakūlliti viśṛitam ᳚ prāchyām
Homnītṭige Bommanahālū ya-
30. sya dakshinē ᳚ Khānāpuram pratichyām cha Hirekūllis-tathōttare ᳚ dēśē
Kollūrū Modarakallū dvāpa-
31. ritah kramāt ᳚ chatuḥ sīmā samāyuktam dvikhārī bhūmi saṃyutam ᳚ vāpī-
kūpa-tatākādyai
32. r-grihārāmaishcha saṃyutam ᳚ nidhi-nikshēpa-pāshāṇa-siddha-sādhya
jalānvitam ākshīnāgāmi saṃyuktam
33. bahubhōgam sabhūruham ᳚ śishya-prasishya saṃbhōga yōgyam vinimayō-
chitam ᳚ dānārtha dharma vikṛiti
34. yōgya bhāgya samanvitam ᳚ Vibudhēndra yatīndrēbhyō yaśasvibhyō
yaśasvinām ᳚ Kṛishṇa-Rāya mahi-
35. pālō mānaniyō manasvanām ᳚ maṃtribhir dēśatatvajñair vichārya
jagatīpatiḥ ᳚ ritvik-purōhitā-
36. chārya sabhya sāmājikair yutaḥ ᳚ śrī Dig-vijaya-Rāmasya pūjākālē
mahāmanāḥ ᳚ sahiranyō-
37. dakam dhārā-pūrvakam dattavān-mudā ᳚ śrī Kṛishṇa-rāja-bhūpala sāsanāt
tāmra sāsanam ᳚ kuśalō Maṃgaṇa-
38. chāryō vyalikhad Vīraṇātmajaḥ ᳚ ślōkāḥ patrādimaślōkamārabhya ᳚
parisaṃkhyayā ᳚ likhitās tāmrapa-
39. trēsmin trayastrīmśat sahāmunaḥ ᳚ dānapālanayōr madhyē dānāchhrēyōnu-
pālanam ᳚ dānāt svargam avāpnō-
40. ti pālanādachchutampadam ᳚ svadattām paradattām vā yōharēta
vasumdharām ᳚ shashṭhi-varsha sahasāṇi vim-
41. shṭhāyām jāyatē krimiḥ ᳚ ēkaiva bhagin! lōkē sarvēśhām ēva bhūbhujām ᳚
na-bhōjyā na-kara grāhyā vipra-
42. dattā vasumdharā ᳚ svadattā dvigunam punyam paradattānupālanam
paradattāpa hārēṇa svadattam nishphalam
43. bhavēt ᳚ sāmānyōyam dharmaśētur nṛpānam Kālē-Kālē pālanīyō
bhavadbbih ᳚ sarvānētām
44. Bhāvinah pārthimardra bhūyo bhūyō yāchatē Rāmachandrah ᳚

Back side—

O ॥ śrī Virūpaksha ॥10 (in Kannada character)

Note.

(see M. A. R. 1917, Para 111)

This and the following copper plate records belonging to the Raghavendrasvamy matt at Nanjangud have been noticed by Mr. R. Narasimhachar in M.A.R. 1917. The text and transliteration of those records have now been published with Mr. R. Narasimhachar's note on them.

This copper plate inscription consists of only one plate measuring 15" by 10½" engraved in Telugu characters. After invocation of Śambhu, the Boar incarnation of Viṣṇu and Gaṇapati in three separate verses, the record proceeds to give the Purāṇic genealogy from the Moon to Turvasu. Then the pedigree of Kṛṣṇa Dēva-Rāya is given thus:—In the line of Turvasu was born Tirumala, husband of Dēvaki; his son was Īśvara, husband of Bukkamā; his son was Narasimha; his son Kṛṣṇa-Rāja. We are then told that in the month of Vaiśākha of the year Sādhārāṇa corresponding to the Śaka year reckoned by the eyes, the moon, the Vēdas and the earth (1412) on the bank of the Kṛṣṇavēṇī, the rājādhirāja rājaparamēśvara vīrapratāpa Kṛṣṇa-Dēva Rāja, son of the lord of the Kṣatriyas Narasimha-mahīpati, granted, on the happy occasion of the achievement of victory in battle over Pratāpa-Rudra and the capture of his favourite fort Udayagiri, for the welfare of his ancestors, himself and posterity, the village Chikka-Kūḷi consisting of two *khāris* of land situated in Beladone dēśa, at the holy confluence of the Kṛṣṇavēṇī and the Bhīmarathi, with all the usual rights, at the time of the worship of Digvijaya Rāma, to the *paramahansa parivrājakāchārya*, *padavākya pramāṇābdhi-pārīṇa* *Vaiṣṇava-siddhānta sthāpaka*, *sarvatantra-svatantra*, Vibudhēndra-yatīndra, disciple of Rāmachandra who was the spiritual son (*Karakamala-sanjāta*) of Vāgīśa-yōgi. The grant was made by the king in the company of his queens, ministers, rītviks, purōhitas and court paṇḍits in order to provide for the daily gifts of food, the worship of the god Rāmachandra and the maintenance of perpetual lamps in the maṭha. The village was to be enjoyed by the svāmi and his successors in perpetuity. Its boundaries are given thus—to the east Honnittige and Bommanahālu, to the south Khānāpura, to the west Hire-Kūḷi and to the north Kollūru and Modarakallu. By order of the king the grant was engraved by Manganāchārya, son of Virāpa. The number of verses in the inscription is given as 33. Then follow five usual final verses, and the signature of the King-śrī Virūpaksha in Kannada characters. The figure of a boar, the Vijayanagar crest, is carved at the bottom of the plate.

All the copper grants of this king that have been hitherto met with in Mysore are in Nāgarī characters. They generally consist of 3 plates. But the present grant which consists of only one plate, is engraved in Telugu characters. Further the date given corresponds to 1490 A. D. which is about 19 years early for this king seeing that he came to the throne only in 1509. From the other records of this king we learn that he captured Udayagiri in 1513 A.D. but the present record leads us to suppose that this event took place in 1490. The omission of the *paksha*, *tithi* and *vāra* is also unusual. These circumstances raise a reasonable doubt as to the genuineness of the plate. There is also another circumstance to be considered. Two images of Rāma are mentioned in connection with Madhva maṭhas: Digvijaya Rāma named in this record is the one which is said to have been consecrated by Madhvāchārya and worshipped by him, the other image named Mūla-Rāma, is the one which is said to have been acquired by Narahari-tirtha, disciple of

Madhvāchārya. It is also said that the former is in the possession of the Uttarādi matha. If this is true, its mention in the present record is inexplicable.

21

Second copper plate record in the same matt (Plate XIV).
Nāgari characters and Sanskrit language.

Size 11½" × 7½".

(3 plates with ring).

ಅದೇ ಶ್ರೀ ರಾಘವೇಂದ್ರಸ್ವಾಮಿಗಳವರ ಮಠದಲ್ಲರುವ ಎರಡನೆಯ ತಾಮ್ರಶಾಸನ—ನಾಗರಾಕ್ಷರ: ಸಂಸ್ಕೃತ ಭಾಷೆ.
ಪ್ರಮಾಣ ೧೧ ೧/೨" × ೭ ೧/೨".

(3 ಹಲಗೆಗಳು, ಉಂಗುರ ಸಹ).

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)—

1. ಶುಭಮಸ್ತು ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ—ನಮಸ್ತುಂಗತಿರಶ್ಚುಂ
2. ದಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತೈರೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಹರೇ
3. ಲ್ಲೇರಾವರಾಹಸ್ಯ ದಂಷ್ಠಾದಂಡಸ್ತಪಾತುವಃ | ಹೇಮಾದ್ರಿ ಕಲಶಾಯತ್ರ ಧಾ
4. ಶ್ರೀಶ್ಚ ತ್ರಿತ್ರಿಯಂ ದದೌ ಕಲ್ಯಾಣಾಯಾಸ್ತು ತದ್ವಾಮ ಪ್ರತ್ಯೂಹ ತಿಮಿರಾಪಹಂ ಯದ್ಗಜೋಪ್ಪ
ಗಜೋ
5. ದ್ವಿತಂ ಪಂಚಾಸ್ತೇನಾಪಿ ರಾಲಿತಂ |—ಜಯತಿ ಕ್ಷೀರಜಲಧೇರ್ಜಾತಂ ನವೈಕ್ಷಣಂ ಹರೇಃ ಅಲಂಬ
6. ನಂ ಚಕ್ರೋರಾಣಾ ಮಮರಾಯುಷ್ಯರಂ ಮಹಃ—ಪೌತ್ರಸ್ತಸ್ಯ ಪೂರೂರವಾ ಬುಧ ಸುತಸ್ತಸ್ಯಾಯುರ
7. ಸ್ವಾತ್ಮಜಸ್ತಂಜಡ್ಧೇ ನಹುಷೋ ಯಯಾತಿರಥವತ್ಸ್ಯಾಚ್ಛ ಪೂರುಷತಃ—ತದ್ವಂಶೇಧರತೋ ಬಭೂ
8. ವ ನೃಪತಿನ್ಯತ್ನಂತತಾಶಂತನುಸ್ತತ್ರಯೋ ವಿಜಯೋಭಿಮನ್ಯುರುದಧೂತಸ್ಯಾತ್ಪರೀಕ್ಷಿ
9. ತತಃ—ನಂದನ ಸ್ಯಾಪ್ತಮೋಸಾನಮಜನಿನವಮಸ್ತಸ್ಯ ರಾಜ್ಯಶ್ಚಳಿಕೃತ್ಪಾಪಸ್ತನ್ಯ
10. ಪ್ರಮ ಶ್ರೀಪತಿ ರುಚಿರ ಭವ ದ್ರಾಜ ಪೂರ್ವೋ ನರೇಂದ್ರಃ—ತಸ್ಯಾಸೀ ದ್ವಿಜ್ಜಲೇಂದ್ರೋ ದಶಮ
11. ಇಹ ನೃಪೋ ವಿರಹಂಮಾಳರಾಯ ಸ್ತಾತ್ರೀ ಯೇ ಕೋಮುರಾರಾ ಕೃತ ನತಿ ರುದಧೂತಸ್ಯಮಾ
12. ಯಾ ಪುರೀಶಃ—ತತು ಯೋಜನಿ ತಾತ ಪಿಂನಮಮಹೀಪಾರೋ ನಿಜಾರೋಕನತ್ರ
13. ಸ್ತಾ ಮಿತ್ರ ಗಣಸ್ತತೋಜನಿ ಹರ್ಷ ದುರ್ಗಾಣ ಸಪ್ತಾಹಿತಾತ್—ಅನ್ವೈ ಕೇನ ಸಸೋ
14. ಮಿ ದೇವ ನೃಪತಿ ಸ್ತಸ್ಯೈವ ಜಜ್ಞ ಸುತೋ ವಿರೋ ರಾಘವ ದೇವರಾಡಿತಿ ತತಃ ಶ್ರೀ ವಿನ್ಯ
15. ಮೋ ಭೂಪತಿಃ ಆರವೀಟನಗರೀ ವಿಭೋ ರಥೂದಸ್ಯ ಬುಕ್ಕಧರಣೀಪತಿನ್ಯ
16. ತಃ—ಯೇನ ಸಾಳುವ ನೃಸಿಂಹರಾಜ್ಯಮಪ್ಯೇದವಾನ ಮಹಶಾಸ್ತ್ರೀ ಕೃತಂ ಸ್ವಃ ಕಾಮಿನೀಃ
17. ಸ್ಯ ತನುಕಾಂತಿಭಿ ರಾಕ್ಷಪಂತೀಂ ಬುಕ್ಕಾಪನೀಶತಿಲಕೋ ಬುಧ ಕಲ್ಪತಾಪೀ ಕಲ್ಯಾಣೀಂ ಕ
18. ಮಲನಾಥ ಇವಾಬ್ಧಿಕನ್ಯಾಂ ಬಲ್ಲಾಂಬಿಕಾ ಮುದವಹದ್ವಹು ಮಾನ್ಯಶೀರಾಂ ಸುತೇ
19. ವ ಕಲಶಾಂಬುಧೇ ಸ್ವರಭಿರಾತುಗಂ ಮಾಧವಾತ್ಮಮಾರ ಮಿವಶಂಕರಾತ್ಮಲಮ
20. ಹೀಭೃತಃ ಕನ್ಯಕಾ—ಜಯಂತ ಮಸುರ ಪ್ರಭೋ ರವಿ ಶಚೀವ ಬುಕ್ಕಾಧಿಪಾತ್ ಶ್ರುತಂ ಜ
21. ಗತಿಬಲ್ಲಮಾ ಲಭತ ರಾಮರಾಜಂ ಸುತಂ—ಶ್ರೀ ರಾಮರಾಜ ಕ್ಷಿತಿಶ್ಚ ಚಿಂತಃಮ
22. ಣೇ ರಥೀ ಕದಂಬಕಾನಾಂ—ಲಕ್ಷ್ಮೀರಿವಾಂಧೋರುಹ ರೋಚನಸ್ಯ ಲಕ್ಷಾಂಬಿಕಾಮು
23. ಪ್ತ ಮಹಿಷ್ಯ ರಾಸೀತ್ | ತಸ್ಯಾಧಿಕೃತ್ಸಮ ಭವತ್ಸನಯಸ್ತ ಪೇರಿಭಿಃ ಶ್ರೀ ರಂಗ
24. ರಾಜ ನೃಪತಿ ಶೃತಿವಂತ ದೀಪಃ—ಅರ್ಣ ಸಮುಲ್ಲಸತಿ ಧಾಮನಿ
25. ಯಸ್ಯ ಚಿತ್ರಂ ನೇತ್ರಾಣಿ ಮೈರಿ ಸುದೃಶಾಂಚ ನಿರಂಜನಾನಿ—ತತೀಂ ತಿರುಮ
26. ರಾಂಬಿಕಾಂ ಚರಿತ ಲೇಲಯಾರುಂಧತೀ ಪ್ರಥಾಮಪಿ ತಿತಿಕ್ಷಯಾ ವನುಮತೀ ಯಶೋ
27. ರುಂಧತೀಂ—ಹಿಮಾಂಶುರಿವ ರೋಹಿಣೀಂ ಹೃದಯ ಹಾರಿಣೀಂ ಸದ್ಗುಣೈರವೋ
28. ದತ ಸಧರ್ಮಿಣೀ ಮಯಮವಾ—ಪೃ ವೀರಾಗ್ರಣೀ—ರಚಿತ ನಯವಿ
29. ಚಾರಂ ರಾಮರಾಜಂ ಚ ಧೀರಂ ನರ ತಿರುಮಲರಾಯಂ ವೆಂಕ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)——

30. ಚಾಂದ್ರ ಕ್ಷಿತಿಶಂ ಅಜನಯತನ ಏತಾನಾನು ಪೂರ್ವ್ಯಾ ಕುಮಾರಾ
31. ನಿಹ ತಿರುಮಲ ದೇವ್ಯಾಮೇವ ರಾಜಾ ಮಹಾಜೋಃ—ಸಕಲ ಭುವನ ಕಂಟಕಾ
32. ನರಾತಿಣಿ ನಮತಿ ನಿಹತ್ಯ ನ ರಾಮರಾಜ ವೀರಃ—ಭರತಮನು ಭಗೀರಥಾ
33. ದಿ ರಾಜ ಪ್ರಥಿತ ಯಶಾಃ ಪ್ರಶಶಾಸ ಚಕ್ರಮುವ್ಯಾಃ—ತ್ರಿಷು ಶ್ರೀರಂಗ ಕ್ಷಾ ಪರಿಬೃಡ ಕು
34. ಮಾರೇಷ್ಟಧಿರಣಂ ವಿಚಿತಾರಿ ಕ್ಷಾಪಾಂ ಸ್ತಿರುಮಲಮಹಾರಾಯ ನೃಪತಿಃ ಮಹೌ
35. ಜಾ ನ್ನಾಂಮ್ರಾಚ್ಯೇ ನುಮತಿ ರಭಿಷಿಕ್ತೌ ನಿರುಪಮೇ ಶಶಾಸೋರ್ವೀಮವಿ ತಿಸೃಷು
36. ಮೂರ್ತೀಷ್ಟಿವ ಹರಿಃ ಯಶಸ್ವಿನಾಮಗ್ರ ಸರಸ್ವ ಯನ್ಯ ಪಟ್ಟಾಭಿಷೇಕೇ ಸತಿ ಪಾತ್ರ್ತಿ
37. ವೇಂದೋಃ—ದಾನಾಂಬು ಪೂರೈರಭಿಷಿಕ್ತೌ ಮಾನಾದೇವೀ ಪದಂ ಭೂಮಿರಿಯಂಜಗಾಹೇ
38. ಯನ್ಮಿ ತಾಸತ್ಯೇಕ ವೀರೇ ಧರಿತ್ರಿಮೇಣಾಕ್ಷೀಣಾಮೇವ ಕಾರ್ಯಂ ವಿಲಗ್ನೇಕೌಟ
39. ಲ್ಯಂ ತತ್ಪುಂತ್ರಲೇ ಕರ್ಕಶತ್ವಂಕದ್ವಕ್ಷೋಜೇ ಚಾಪಲಂ ತತ್ಪಟಾಕ್ಷೇ—ಅನಂತರಂ ತ
40. ತ್ವನಯಃ ಪ್ರತೀತತ್ವಕಾಸ್ತಿ ಹಸ್ತಾಪಜಿತ ದ್ವಿತಾಖೀ ಶ್ರೀ ವೆಂಗಳಂಬ ಚರ
41. ಪುಣ್ಯರಾಶಿ ಶ್ರೀರಂಗರಾಯಃ ಶ್ರೀತ ಭಾಗಧೇಯ ವಾರಾಶಿ ಗಾಂಭೀರ್ಯ ವಿಶೇಷ ದು
42. ಯ್ಯಶ್ಚಾರಾಶಿ ದುರ್ಗೌಕ ವಿಭಾಲವಯ್ಯಃ—ಪರಾಪ್ತದಿಗ್ರಾಯ ಮನಃ ಪ್ರಕಾಸು ಭಯಂಕರ
43. ಶ್ಯಾಂಗಧರಾಂತ ರಂಗಃ—ಹತರಿಪುರ ನಿಮೇಷಾನೋಕ ಹೋಯಾಚಿ ಕಾನಾಂ ಹೊಶಬಿ
44. ರುದರ ಗಂಡೋ ರಾಯರಾ ಉತ್ತಮಿಂಡಃ—ಮಹಿತ ಚರಿತ ಧನ್ಯೋ ಮಂಣಿಯಾ ನಾಮುರಾದಿ ಪ್ರಕ
45. ಟಿತ ಬಿರುದ ಶ್ರೀಃ ಪಾಟಿತಾ ರಾತಿರೋಕಃ—ಉಭಯ ದಲ ವಿತಾಮಹೋನತಾನಾಮ ಭಯ ಪ
46. ದಾರ್ಪಣ ತತ್ಪರೋ ರಿಪೂಣಾಂ ಆಯ ಮವಹಲು ರಾಯ ಮಾನಮರ್ದೀತ್ಯಖಿಲಜನೈರಭಿ ದೀಯ
47. ಮಾನಧಾಮಾ—ತಾಂಡವಿತೋದಯೋ ಬಿರುದ ಮನ್ಯರಗಂಡ ತಯೋದ್ವಂಡ ಬರೋತ್ಕರೇಂದ್ರ
48. ಜಯ ಪಂಡಿತ ವೀರಯುತಃ—ಚಂಡಿಮಶಾಲ ಬಾಹುಬಲದಂಡಿತ ಮೈರಿಗಣೋ ಗಂಡರ
49. ಗೂಲ ಮನ್ಯಪೂಲಿಮಾನ್ಯ ಮಹಾಬಿರುದಃ ಸಾರವೀರರಮಯಾ ಸಮುಲ್ಲಸನ್ನಾರವೀಟಿಪು
50. ರಹಾರನಾಯಕಃ—ಕುಂಡಲೀಶ್ವರ ಮಹಾಭುಜ ಶ್ರಯನ್ಮಂಡಲೀಕ ದರಣೀ ವರಾಹ
51. ತಾಂ—ಚಾಲಿಕ ಚಕ್ರವರ್ತಿ ಮೂಣಿಕ ಮಹಾಕಿರೀಟ ಮಹನೀಯಃ ಏ ಬಿರುದರಾಯರಾಹತ
52. ವೇಶ್ಯೈಕ ಭುಜಂಗ ರಮಣೀಯಃ—ಪ್ರಪಥಿ ಪತ್ಯುಪಮಾಯಿತ ಗಂಡಸ್ತೋಷಣ ರೂಪಜಿ
53. ತಾನಮ ಕಾಂಡಃ—ಭಾಡೆಗೆ ತಪ್ಪು ವರಾಯರ ಗಂಡಃ ಪೋಷಣ ನಿರ್ಭರ ಭೂನವ ಬಂಡಃ
54. ರಾಜಾಧಿರಾಜ ಸ್ತೇಜಸ್ವೀ ಶ್ರೀ ರಾಜಪರಮೇಶ್ವರಃ ಶಿಷ್ಯಶಂರಕ್ಷಣ ಪರೋ ದುಷ್ಪ
55. ಶಾರ್ದೂಲ ಮರ್ದನಃ ಇತ್ಯಾದಿ ಬಿರುದೈರ್ವಂದಿತತ್ಯಾ ನಿತ್ಯಮಭಿಷ್ಠತಃ—ಕಾಂಧಜ
56. ಭೋಜಕಾಲಿಂಗ ಕರಹಟಾದಿ ಪಾರ್ಥಿವೈಃ—ಪ್ರತಿಹಾರ ಪದಂ ಪ್ರಾಪ್ತೈಃ ಪ್ರಸ್ತುತನುತಿ
57. ಭೋಷಣಃ ಸೋಯಂ ಶ್ರೀರಂಗರಾಯ ಕ್ಷಿತಿಪತಿ ತಿಲಕೋ ರತ್ನಸಿಂಹಾಸನಸ್ಥಃ ಕೀರ್ತ್ಯಾನೀತ್ಯಾನಿರ
58. ನ್ಯ ನೃಗನಲನಹಪಾ ನಪ್ಯವನ್ಯಾಮಥಾನ್ಯಾ—ಆ ಸೇತೋರಾಸುಮೇರೋರವನಿಸುರನುತಃ ಸ್ವರಮಾ
59. ಚೋದಯಾದ್ರೇ ರಾಪಾಶ್ಚಾತ್ಯ ಚಲಾಂತಾದಖಿಲ ಹೃದಯಮಾವಚ್ಛ್ಯ ರಾಜ್ಯಂ ಪ್ರಶಾಸ್ತಿ ಶುಭಮಸ್ತು ಹಂ

(2ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)——

60. ಅಶ್ವರತ್ನಪಯೋಧಿಂದು ಗಣತೇ ಶಕ ವತ್ಸರೇ | ಯುವ ಸಂವತ್ಸರೇ
61. ಏವ್ಯಾತೇ ಮಾಸಿ ಚಾಪಾಡ ನಾಮನಿ | ಪಕ್ಷೇವಳಕ್ಷೇ ಪುಣ್ಯಾಯಾಂ ಪ್ರಥಮ ದ್ವಾ
62. ದಶೀ ತಿಥೌ ಪೆರುಕೊಂಡ ಪುರಾಪಾಸ ರಾಮಚಂದ್ರಸ್ಯ ಸನ್ನಿಧೌ—ಪದವಾಕ್ಯ ಪ್ರಮಾ
63. ಣಾಭಿ ಪಾರಗಾಯ ಸುಯೋಗಿನೇ—ಸರ್ವಶಾಸ್ತ್ರಪ್ರಸೂ ಸಾರ್ಥಸೌರಭ್ಯಸರಪ್ಪ
64. ದೇ ವಿಜಯೇಂದ್ರ ಸತೀಥೇಂದ್ರೇ ಸಿಂಹೇನ್ನಿಗ್ಧ ತರಾಯಚಿ—ರಶುನಂದನ ತೀರ್ಥ ಶ್ರೀಪಾ
65. ದ ಹಸ್ತಾಂಬು ಜನ್ಮನೇ—ಸುರೇಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದ ಗುರವೇ ಪರಮಾತ್ಮನೇ ಚೋಳ

66. ಮಂಡಲರಾಜ್ಯಸ್ಥಂ ತಂಡಾವೋನೀಮ್ನಚಸ್ಥಿತಂ ನಿತ್ಯ ವಿನೋದ ಶ್ರೀವಲ
67. ನಾಡೌ ಪಾತೋಚ ಕೀರ್ತಿತಂ—ವಡವಿಲ್ಲವ ನಲ್ಲೂರೋಸ್ತೀಮಾಂತಾತ್ಪ್ನಗ್ನಿಶಿಸ್ತಿ
68. ತಂ ತೊಡುವೆಲ್ಲ ಶ್ರೀಶೆಂದಿಯಂ ಗುಡಿಗ್ರಾಮ ಸೀಮಾಂತ ದಕ್ಷಿಣಂ—ಕಾಟತೊಟ್ಟಗ್ರಾ
69. ಮನತ್ತಾ ತ್ತೀಮಾಂತಾದಪಿ ಪಶ್ಚಿಮಂ—ತಿರುಕ್ಕರ್ಹಾವೋರೋ ಹೈತ್ತಿವೆ ಲಿ ಸೀಮಾಂತಯೋರ
70. ಪಿ—ಪೆರ್ವಾರ್ ಶ್ರೀ ಭೋಗಪನ್ನದ್ಯಾರುತ್ತರತ ಸ್ಥಿತಂ—ಪುದುಕ್ಕುಡಿಗ್ರಾಮ ಕೇಣಯುತಂ ಕಣ
71. ತಶೋಭಿತಂ—ಪಂಚಾಶತ್ಪರಿ ಮಿತಾಭಿವ್ಯರ್ತಿಭಿಶ್ಚ ಸಮಸ್ಥಿತಂ—ನಾವಲೂರಿತಿ
72. ವಿಖ್ಯಾತ ಗ್ರಾಮಸ್ಯ ಪ್ರತಿನಾಮಕಂ—ರಾಮಚಂದ್ರಪುರಂ ಚೇತಿ ಶ್ರಿತಂ ವಾಸ್ತುಪ
73. ಶೋಭಿತಂ—ಆ ಚಂದ್ರಾಮಿಮಂ ಗ್ರಾಮ ಮಗ್ರಹಾರಂ ವಿಧಿತ್ವತಃ—ತಿಂಮಪಾಂಬುಧಿ ಚ
74. ದ್ರವ್ಯ ನಿತ್ಯಂ ಧರ್ಮಪ್ರವೃತ್ತಿನಃ—ವೀರ ಶ್ರೀ ಚವ್ವಳಪನ್ನ ವಿಜ್ಞಪ್ತಿ ಮನುಪಾಲಯ್
75. ನರ್ವಮಾನ್ಯಂ ಚತುಸ್ಸೀಮಾ ಸಂಯುತಂ ಚ ಸಮಂತತಃ—ನಿಧಿಶ್ಚಾಪ್ಪಭೋ
76. ಗ ಸ್ವೀಕಾರ್ಯಶ್ಚ ಸಮಸ್ಥಿತಂ—ದಾನಾಧಮನ ವಿಕ್ರೀತಿ ಯೋಗ್ಯಂ ವಿನಿಮಯೋಚಿತಂ
77. ಶ್ರೀರಂಗರಾಯ ದೇವೇಂದ್ರಃ ಶ್ರೀಧನೇಶೋ ಮಹಾಯಶಾಃ—ಸಹಿರಣ್ಯಪಯೋಧಾರಾಪೂರ್ವ
78. ಕಂ ದತ್ತವಾನ್ಮದಾ—ಪ್ರತಿಗೃಹ್ಯಚ ತಂ ಗ್ರಾಮಂ ಸುರೇಂದ್ರೋ ವಿಪ್ರಸಾದ್ಯಧಾತ್ ವೃತ್ತಿಮಂತೋ
79. ತ್ರ ಲಬ್ಧಂತೇ ವಿಪ್ರಾ ವೇದಾಂತ ಪಾರಗಾಃ—ಯಾಜ್ಞೋಪಾತ್ರೇಯ ಗೋತ್ರಃ ಶ್ರೀ ತಿರುಮಲಭ
80. ಟ್ಟಜಃ—ಚೆನ್ನಪಟ್ಟಂ ತಿರುಮಲಭಟ್ಟಃ ಪಡ್ವರ್ತಿಕೋತ್ರಚ—ಸಹವಾಸಿ ಗುರುಚಣ
81. ಲಕ್ಷ್ಮೀನಾರಾಯಣಸ್ತುಧೀಃ—ಧಾರದ್ವಾಪಾನ್ಯಯೋಭ್ಯೇತಿ ಬಹ್ವಚೋವೃತ್ತಿಪಂಚಕಂ
82. ವಿಕಲ ದಾಸಸ್ಯಸುತೋ ಧಾರದ್ವಾಪಾನ್ಯಯೋದ್ಭವಃ—ಸುಧೀರಾನಂದಭಟ್ಟೋಪಿಬಹ್ವಚೋ
83. ತ್ರಿವೃತ್ತಿಕಃ—ಅನಂತಪಂಡಿತಸುತೋ ಗೋವಿಂದಾಚಾರ್ಯ ಕೋವಿದಃ ಉಪನನ್ಯ
84. ಗೋತ್ರ ಭವೋಬಹ್ವಚೋತ್ರವೃತ್ತಿಕಃ—ಶ್ರೀನಾರಾಯಣಭಟ್ಟಸ್ಯ ಸುತೋ ಗೌತಮ
85. ಗೋತ್ರಜಃ—ಒಹ್ವಚೋ ಗಿರಿಭಟ್ಟೋಪಿ ವೃತ್ತಿತ್ರಯ ಮಿಹಾಶ್ವತೇ—ಕಾತ್ಯಾ
86. ಯನ ಸುಸೂಕ್ತೋಕ್ತಿಕಾಶ್ವಪ ಶ್ರುಕ್ಯಯಾಜುಷಃ—ತಿಂಮರಸ ಸುತೋ ಭ್ಯೇತಿ ಕೋನಪ್ಪೋ ವೃ
87. ತ್ತಿ ಪಂಚಕಂ—ಅಲ್ಲಮಭಟ್ಟಸ್ಯ ಸುತೋ ಧಾರದ್ವಾಪಾನ್ಯಯೋದ್ಭವಃ—ಯಾಜುಷ ಶ್ರೀತಿರುಮಲಭ
88. ಟ್ಟೋಪ್ಯುಕ್ತವೃತ್ತಿಕಃ—ದೇವಣಭಟ್ಟಸ್ಯಸುತೋಧಾರದ್ವಾಪಾನ್ಯಯೋದ್ಭವಃ ಬಹ್ವಚೋದೇವ
89. ಣಭಟ್ಟೋವೃತ್ತಿತ್ರಯ ಮಿಹಾಶ್ವತೇ—ದೇವಪೂಜ್ಯ ಶ್ರೀನಿವಾಸಃ ಶ್ರೀತಿರುಮಲಭಟ್ಟಜಃ—ತಿರು
90. ಮಲಭಟ್ಟಾತ್ಮಜೋ ವೆಂಕಟಯೋಪಿ ಯಾಜುಷೌ—ಹರಿತಗೋತ್ರವೃಥೌ ಪ್ರತ್ಯೇಕಂ
91. ಚೈಕಾರ್ಧವೃತ್ತಿಕೌ—ಯಾಜುಷ ಶ್ರೀವತ್ಸಗೋತ್ರೋ

(ತಿನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ) —

92. ಗುರುರಾಯಸ್ಯನಂದನಃ ವೇಂಕಟೋಪಾತ್ರೇಯ ಗೋತ್ರೋ ಬಹ್ವಚೋಗೋಪಿನಾ
93. ಧಜಃ—ಶ್ರೀಮತ್ತೋನೇರಿಭಟ್ಟೋಪಿ ಬಹ್ವಚೋ ರಾಘವಾತ್ಮಜಃ—ವನಿಪ್ಪಗೋ
94. ತ್ತೋಪ್ಯುಭಲಭಟ್ಟೋಪಿಕನಕಸೃಜಃ—ಯಾಜುಷೋ ಗೌತಮಗೋತ್ರೋ ವೀಣ್ ತಿಂಮ
95. ಪಯೋಪಿಚ—ಗೌತಮಸ್ತಿಂಮರಸಚೋ ವೆಂಕಟಯೋಪಿಬಹ್ವಚಃ ವೈನಿಪ್ಪಗೋ
96. ವನಿಪ್ಪಗೋತ್ರಾ ವಿಠಲಸುತ ಸ್ತಿಂಮರಸಾಪಿಚ—ಕಾಶ್ಯಪೋಯಾಜುಷಸ್ತಿಂ
97. ಮರ್ಫಸಭೂರ್ವಂಕಟಸ್ತುಧೀಃ—ರಂಗುಭಟ್ಟಸುತೋಯಾಜುಷಃ ಕೌಶಿಕಾನ್ಯಜಃ ಉ
98. ದಯಂ ಭಟ್ಟೋಪಿ ಕೊಂಬುಭಟ್ಟಪುತ್ರೋಪಿ ಯಾಜುಷಃ—ಶ್ರೀತಿರುಮಲಭಟ್ಟಶ್ಚ ಶ್ರೀಮ
99. ತ್ತಂಮರಸಾತ್ಮಜಃ—ವೆಂಕಟಪೋಪಿ ಸರ್ವೇತೇ ಪ್ರತ್ಯೇಕಂ ಚೈಕ ವೃತ್ತಿಕಾಃ
100. ಸುರೇಂದ್ರತೀರ್ಥವರ್ಯೇಣ ಸ್ವಮಠೇ ನಿತ್ಯವಾಸಿನಃ—ರಾಮಚಂದ್ರಸ್ಯಪೂಜಾ
101. ಧರ್ಮ ಸ್ಥಾಪಿತಂ ವೃತ್ತಿಸಪ್ತಕಂ—ತದಿದಂನಯಧುರ್ಯ್ಯಸ್ಯಪ್ರಥಿತ ಶ್ರೀರಂಗರಾಯ
102. ವರ್ಯಸ್ಯ—ಶಾಸನಮತಿವಲ ಶಾಸನತರುಕರ ದಾಸಸ್ಯಗುಣನಿದಾಸಸ್ಯ
103. ಶ್ರೀರಂಗರಾಯಸ್ಯ ಪತೇ ಸ್ವಾಸನತಸ್ತಾಂಮೃ ಶಾಸನಶ್ಲೋಕಾಃ—ಕವಿಶಾಸನ
104. ಸ್ವಯಂಧೂ ಸ್ವರಸಮಬಾಣೀತ್ಯಭಾಪತೇ ಸ್ಥಾನುಃ—ಶ್ರೀರಂಗರಾಯಧೂಪಾಲ ಶಾ
105. ಸನಾ ದ್ವೀರಣಾತ್ಮಜಃ—ಶ್ರೀಮದ್ಗಣಪಯಾಚಾರ್ಯೋ ವೈಲಬತ್ತಾಂಮೃಶಾಸನಂ
106. ದಾಸಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಚ್ಚೈಯೋನು ಪಾಲನಂ—ದಾನಾತ್ ಸ್ವರ್ಗಮ ವಾ

107. ಪೊಕ್ಕಿ ಪಾಲನಾದಕ್ಕುತಂ ಪದಂ—ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯ ಪರದತ್ತಾನು ಪರಿ
 108. ಲನಂ—ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್—ಸ್ವದತ್ತಾಂ ಪರ
 109. ದತ್ತಾಂ ವಾ ಯುಕ್ತರೇತ ವಸುಂಧರಾಂ ಪಪ್ಲಿವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂಜಾ
 110. ಯತೇ ಕ್ರಮಿಃ—ವಿಕ್ರೇವ ಭಗಿನೀ ರೋಕೇ ಸರ್ವೇಷಾ ಮೇವ ಭೂಭುಜಾಂ ನಭೋಜ್ಯಾನಕರ
 111. ಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾ—ಸಃಸಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ ಕಾ
 112. ರೇಕಾರೇ ಪಾಲನೀಯೋ ಭವದ್ವಿಃ—ಸರ್ವಾನೇತಾಃ ಭಾವಿನಃ ಪಾರ್ಥಿ
 113. ವೇಂದ್ರ್ಯ ಭೂಯೋ ಭೂಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ—ರಾಮಚಂದ್ರಾಯ ನಮಃ
 (ಕನ್ನಡಕ್ಕರದಲ್ಲ) ಶ್ರೀ ವಿರೂಪಾಕ್ಷ

I-B—

1. ಶುಭಮಸ್ತು ಶ್ರೀಗಣಾಧಿಪತये ನಮಃ—ನಮಸ್ತುಕ್ ಶಿರಶ್ಚು
2. ವಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಜ್ಯನಗರಾರಮ್ಭ ಮೂಲಸ್ತಮ್ಭಾಯ ಶಂಭವೇ ಹರೇ
3. ಲಲಿತಾವರಾಹಸ್ಯ ದೃಢದಂಡಸ್ಸಪಾತುಃ | ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರ ಧಾ
4. ಶ್ರೀಶ್ಚಂದ್ರಶ್ರಿಂಧಯೋ | ಕಲ್ಯಾಣಾಯಾಸ್ತು ತದ್ವಾಮ ಪ್ರಸ್ಯುಹತಿಮಿರಾಪಹಂ ಯದ್ವಜೋಪ್ಯಗಜೋ
5. ದ್ವತಂ ಪಚ್ಚಾಸ್ಯೇನಾಪಿ ಲಾಲಿತಂ | —ಜಯತೀಕ್ಷೀರಜಲಧರ್ಜಿತಂ ಸವ್ಯೇಕ್ಷಣಂ ಹರೇಃ ಆಲಮ್ಬ
6. ನಂ ಚಕೋರಾಣಾಮಮರಾಯುಷ್ಕರಂ ಮಹಃ—ಪೌತ್ರಸ್ತಸ್ಯ ಪುರುಷಾ ಬುಧಸುತಸ್ತಸ್ಯಾಪುರಾ
7. ಸ್ಯಾತ್ಮಜಸ್ಸಂಜಜ್ಞೇನಹುಪೋ ಯಾತಿರಭವತ್ಸಾಚ್ಚಪುರುಷತಃ—ತದ್ವಶೇ ಭರತೋ ಬಭೂ
8. ವನೃಪತಿಸ್ತತ್ಸಂತತೌ ಶತನುಸ್ತುತಯೋ ವಿಜಯೇಭಿಮನ್ಯುರ್ದಭುತ್ಸಾಪರೀಕ್ಷಿ
9. ತತಃ—ನಂದಸ್ತಸ್ಯಾಘ್ರಮಾಸೌ ಸಮಜನಿನವಮಸ್ತಸ್ಯ ರಾಜಶ್ಚಲಿಕಕ್ಷಮಾಪಸ್ತಸ್ತ
10. ಸಮಶ್ರೀಪತಿರಚಿರಭವದ್ರಾಜಪೂರ್ವೋ ನರೇಂದ್ರಃ—ತಸ್ಯಾಸೀದಿಜ್ಜಲೇಂದ್ರೋದಶಮ
11. ಇಹನೃಪೋವೀರಹೇಮಾಙ್ಗಿರಾಸ್ತಾರ್ತಾಯೀಕೋಮುರಾರೌಕೃತನತಿರ್ದಭುತ್ಸಮಾ
12. ಯಾ ಪುರೀಶಃ—ತತ್ಪುರ್ಯೋಜನಿತಾತಪಿನಮಮಹೀಪಾಲೋನಿಜಾಲೋಕನತ್ರ
13. ಸ್ತಾಮಿತ್ರಗಣಸ್ತತೌಜನಿಹರನ್ ದುರ್ಗಾಣಿ ಸಸಾಹಿತಾತ್—ಅಹೈಕೇನ ಸಸೌ
14. ಮಿದೇವನೃಪತಿಸ್ತಸ್ಯೈವಜಃಸುತೋವೀರೋರಾಧವದೇವರಾಡಿತಿ ತತಃ ಶ್ರೀಪಿಞ
15. ಮೋ ಭೂಪತಿಃ ಆರವೀಡಿನಗರೀ ವಿಭೋರಭೂದಸ್ಯ ಬುಕ್ಕಧರಣಿಪತಿಸ್ಸು
16. ತಃ—ಯೇನ ಸಾಲ್ವವನುಸಿಹರಾಜ್ಯಮಪ್ಯೇಧಮಾನಮಹಸಾಸ್ಥಿರೀಕೃತಂ ಸ್ವಃ ಕಾಮಿನಿಃ
17. ಸ್ವತನುಕಾಂತಿಭಿರಾಕ್ಷಿಪಂತಿ ಬುಕ್ಕಾಕವನಿಪತಿಕೋ ಬುಧಕಲ್ಪಶಾಸ್ತ್ರೀ ಕಲ್ಯಾಣಿಣಿ ಕ
18. ಮಲನಾಭವಾಙ್ಗಿಕನ್ಯಾಂ ಬಲಾಂವಿಕಾಮುದವಹದ್ಬಹುಮಾನ್ಯಶೀಲಾಂ ಸುತೇ
19. ವಕಲಶಾಂಬುಧೇಸ್ಸುರಭಿಲಾಶುಗಂ ಮಾಧವಾತ್ಕುಮಾರಮಿವಶಂಕರಾತ್ಕುಲಮ
20. ಹಿಭೃತಃ ಕನ್ಯಕಾ—ಜಯಂತಮಮರಪ್ರಭೋರಪಿ ಶಚೀವಬುಕ್ಕಾಧಿಪಾತ್ ಶ್ರುತಜ್ಞ
21. ಗತಿ ಬಹುಮಾಲಭತ ರಾಮರಾಜಂ ಸುತಂ—ಶ್ರೀರಾಮರಾಜಕ್ಷಿತಿಪಸ್ಯ ಚಿಂತಾಮ
22. ಣೇರಥಿ ಕದಂಬಕಾನಾಂ—ಲಕ್ಷ್ಮೀರಿವಾಂಭೋರುಹ ಲೋಚನಸ್ಯ ಲಕ್ಷಾಂವಿಕಾಮು
23. ಣ್ಯ ಮಹಿಧ್ಯಲಾಸೀತ್ | ತಸ್ಯಾಧಿಕೈಸ್ಸಮಭವತ್ತನಯಸ್ತಪೋಭಿಃ ಶ್ರೀರಙ್ಗ
24. ರಾಜನೃಪತಿ ಇಶಶಿವಶದೀಪಃ—ಆಸನ್ ಸಮುಲಸತಿ ಧಾಮನಿ
25. ಯಸ್ಯ ಚಿತ್ರಂ ನೇತ್ರಾಣಿ ವೈರಿ ಸುಡಶಾಂ ಚ ನಿರಜ್ಞನಾನಿ—ಶರ್ಟಿ ತಿರುಮ
26. ಲಾಂವಿಕಾಂ ಚರಿತ ಲೀಲಯಾ ರುನ್ಧತೀ ಪ್ರಥಾಮಪಿ ತಿತಿಕ್ಷಯಾ ವಸುಮತೀಯಶೋ
27. ರುನ್ಧತೀ—ಹಿಮಾಂಶುರಿವಿರೋಹಿಣಿ ಹೃದಯಹಾರಿಣಿ ಸದ್ಗುಣೈರಮೋ
28. ದತ ಸಧರ್ಮಿಣಿ ಮಯಮವಾಪ್ಯ ವೀರಾಗ್ರಣಿಃ—ರಚಿತನಯವಿ
29. ಚಾರಂ ರಾಮರಾಜಂ ಚ ವೀರಂ ವರತಿರುಮಲರಾಯಂ ವೈಕ

II-A—

30. ಡಾಡ್ರಿಕ್ಷಿತಿಶಂ ಅಜನಯತ ಸ ಏತಾ ನಾನುಪೂಯಾಕುಮಾರಾ
- 11

31. निह तिहमलदेव्यामेव राजा महौजोः—सकलभुवनकण्टका
32. नरातीन्समितिनिहत्यसरामराजवीरः—भरतमनुभगीरथा
33. दि राजप्रथित यशाः प्रशशास चक्रमुर्ध्याः—त्रिषु श्रीरङ्गमापरिवृढ कु
34. मारेष्वधिरणं विजितारि क्षमापांस्तिरुमलमहारायनुपतिः महौ
35. जास्सांज्ञाज्ये सुमतिरभिषिक्तो निरुपमेशशासोर्वीमपितिसृषु
36. मूर्तिष्विवहरिः यशास्विनामग्रसरस्य यस्य पट्टाभिषेके सति पार्थि
37. वेदोः—दानांबुपूरैरभिषिच्यमानादेव पदभूमिरियं जगाहे—
38. यस्मिन् शासत्येकवीरे धरित्री मेणाक्षीणामेवकादर्यं विलग्ने कौटि
39. ल्यं तत्कुन्तले कर्कशत्वं तद्वक्षोजेचापलं तत्कटाक्षे—अनन्तरं त
40. सनयः प्रतीतश्चकास्ति हस्तापजितद्विशास्त्री श्रीवैगलंवाचिर
41. पुण्यराशि श्रीरङ्गरायः श्रितभागधेय वाराशि गांभीर्य विशेषदु
42. र्यश्चौराचि दुर्गौकविभालवर्यः—पराधूदिप्राय मनः प्रकामभयङ्कर
43. द्दर्शागंधरान्तरङ्गः—हतरिपुरनिमेषानोकहोपाचकानां होशवि
44. रुद्रगंडोरायराउत्तमिडः—महितचरितधन्योमंणियान् सामुलादिप्रक
45. टितविरुद्धीः पाटितारातिलोकः—उभयदलपितामहोनतानामभयप
46. दार्पणतत्परो रिपूणां अयमवहलुरायमानमर्दीत्याखिलजमैरभिधीय
47. मानधामा—ताण्डवितोदयां विरुदमन्यरगण्ड तयोहंडवलोत्कलेन्द्र
48. जयपण्डितवीरयुतः—चण्डिमशालिबाहुबलदण्डितवैरिगणोगण्डर
49. गूलिमन्य पुलिमान्य महाविरुदः सारवीररमया समुल्लसन्नारवीटिपु
50. रहारनायकः—कुण्डलीश्वर महाभुजश्रयन्मण्डलीकधरणीवराह
51. तां—चालिक्कचक्रवर्ती माणिक्कमहाकिरीटमहनीयः एविरुद्रायरा
52. वेदयैकभुजङ्गरमणीयः—ओषधिपत्युपमायित गण्डस्तोषणरूपाजि
53. तासमकाण्डः—भाषेगे तप्पुव रायरगंडः पोषणनिर्भरभूनवलंडः—
54. राजाधिराजस्तेजस्वी श्रीराजपरमेश्वरः शिष्टशरक्षणपरो दुष्ट
55. शार्दूलमर्दनः इत्यादिविरुदैर्वन्दितत्या नित्यमभिष्टुतः—काम्बेज
56. भोजकालिङ्गकरहाटादि पार्थिवैः—प्रतीहारपदं प्रातैः प्रस्तुतस्तुति
57. घोषणः सोयं श्रीरङ्गरायक्षितिपतितिलकोरत्नसिंहासनस्थः कीर्त्यानीत्यानिर
58. स्य नृगनलनहुपानप्यवन्यामथान्यान्—आसेतोरामुमेरोरवनिसुरनुतस्वरमा
59. चोदयाद्रेरापाश्चात्याचलांतादखिलहृदयमावर्ज्यं राज्यं प्रशास्ति शुभमस्तु ओ

II-B—

60. अश्वरत्नपयोर्धौदुगणितेशकवत्सरं । युवसंवत्सरे
61. ख्याते मासिचापाढनामनि । वक्षेवळक्षे पुण्यायां प्रथमद्वा
62. दशीतिथौ पेरुंकोडपुरावासरामचन्द्रस्य सन्निधौ—पदवाक्यप्रमा
63. णाग्धिपारगायसुयोगिने—सर्वशास्त्रपसूनार्थसौरभ्यसदप
64. दे विजयौद्रसतीथेन्द्रेसिष्येस्त्रिगुणतराय च—रघुनन्दनतीर्थश्रीपा
65. द हस्ताम्बुजन्मने—सुरेन्द्रतीर्थश्रीपादगुरवे परमात्मने चोळ
66. मण्डल राज्यस्थं तंजावृत्सीस्त्रिचस्थितं नित्यविनोदश्रीवल
67. नाडौ पात्तो च कीर्तितं—वडविल्लवनल्लूरोस्सीमान्तात्प्राग्दिशिस्थि
68. तं तोडुवेल्लि श्री शेम्बियं कुडिग्राम सीमान्तदक्षिणं—काट्टोत्तोग्रा
69. मनस्तात्सीमान्तादपि पश्चिमं—तिरुक्कूर्होवूरोन् पैत्तिवेलिसीमान्तयोर

70. पि-चेष्टार्थश्रीभोगवचचारुत्तरतस्थितं—पुदुकुडि ग्रामकेण युतंकणि
71. शशोभितं—पञ्चाशत्परिमिताभिर्वृत्तिभिश्च समन्वितं—नावलूरिति
72. विख्यातग्रामस्य प्रतिनामकं—रामचन्द्रपुरं चेति श्रितं वास्तूप
73. शोभितं—अचन्द्राकमिदं ग्राममग्रहारं विधित्सितः तिमपास्तुधि चं
74. द्रस्य नित्यं धर्मं प्रवृत्तिनः—वीर श्रीचञ्चभूपस्य विज्ञप्तिमनुपालयन्
75. सर्वमान्यं चतुस्सीमासयुतं च समन्ततः—निद्यादिभिश्चाष्टभो
76. ग स्वीकारैश्च समन्वितं—दानाधमनविक्रीतियोग्यं विनिमयोचितं
77. श्रीरङ्गरायदेवेन्द्रः श्रीधनेशोमहायशाः—सहिरण्यपयोधारापूर्व
78. कंदत्तवान्मुदा—प्रतिगृह्यच तं ग्रामं सुरेन्द्रो विप्रसाद्यधात् वृत्तिमन्तो
79. त्र लिख्यन्ते विप्रावेदान्तपारगाः—याजुषोप्यात्रेयगोत्रः श्रीतिरुमलभ
80. दृजः—चेन्नपट्टं तिरुमलभट्टः पट्टवृत्तिकोत्र च—सहवासिगुरु
81. लक्ष्मीनारायणस्तुधीः—भारद्वाजान्वयो भ्येतिवह्वोचोवृत्तिपञ्चकं
82. विकलदासस्यसुतो भारद्वाजोन्वयोद्भवः—सुधीरानन्दभट्टोपि बह्वो
83. त्रिवृत्तिकः—अनन्तपण्डितसुतो गोविंदाचार्य कोविदः उपनन्पु
84. गोत्रभवोबह्वोत्रिवृत्तिकः—श्रीनारायणबट्टस्य सुतो गौतम
85. गोत्रजः—बह्वोत्रिवृत्तिभट्टोपि वृत्तित्रयमिहाश्रुते—काल्या
86. यनसुसूत्रोत्रकाश्यपश्शुक्लयाजुषः—तिमरससुतोभ्येति कोनण्णोवृ
87. त्तिपञ्चकं—अल्लिमभट्टस्यसुतो भारद्वाजान्वयोद्भवः—याजुष श्रीतिरुमलभ
88. ट्टो प्यत्रिवृत्तिकः—देवणभट्टस्य सुतोभारद्वाजान्वयोद्भवः बह्वोदेव
89. णभट्टोवृत्तित्रयमिहाश्रुते—देवपूजै श्रीनिवासः श्रीतिरुमलभट्टजः—तिरु
90. मलभट्टात्मजो वेङ्कटयोपि याजुषौ—हरितगोत्रावुभौ प्रत्येकं
91. चैकार्धवृत्तिका—याजुषश्रीवत्सगोत्रो

III-A —

92. गुरुरायस्य नन्दनः वैकटोप्यात्रेय गोत्रोबह्वोत्रोपिना
93. धजः—श्रीमत्कोनेरिभट्टोपि बह्वोत्राद्यवात्मजः—वसिष्ठगो
94. त्रोप्यौभलभट्टोपिकनकसुजः—याजुषोगौतमगोत्रोवीणेतिम
95. प्ययोपिच—गौतमस्तिमरसजोवेङ्कटयोपिवह्वः—वैसिष्ठगो
96. वसिष्ठगोत्राविठ्ठलस्सुतस्तिमरसापि च—काश्यपोयाजुषस्ति
97. मरसभूवैकटस्तुधीः—रंगुभट्टसुतोयाजुषः कौशिकान्वचः उ
98. दयं भट्टोपि कौजुभट्टपुत्रोपियाजुषः—श्रीतिरुमलभट्टश्च श्रीम
99. त्तमरसात्मजः—वैकटपोपिसर्वेतेप्रत्येकंचैकवृत्तिकाः
100. सुरेन्द्रतीर्थवर्येण स्वमटे नित्यवासिनः—रामचन्द्रस्य पूजा
101. र्थं स्थापितं वृत्तिसप्तकं—तदिदं नयधुर्य्यस्यप्रथितश्रीरङ्गराय
102. वर्य्यस्य—शासनमतिबलशासनतरुकरदानस्य गुणनिदानस्य
103. श्रीरङ्गरायनृपतेस्सासनतस्तांशशासनश्लोकान्—कविशासन
104. स्वयंभूस्सरसमभाणीत्समापतेस्तुनुः—श्रीरङ्गरायभूपालशा
105. सनाद्वीराणात्मजः—श्रीमद्रणपथाचार्योव्यलिखत्तांशशासनं
106. दानपालनयोर्मध्येदानाच्छेयोनुपालनं—दानात् स्वर्गमवा
107. प्रोतिपालनादच्युतंपदं—स्वदत्ताद्विगुणपुण्यपरदत्तानुपा
108. लनं—परदत्तापहारेण स्वदत्तं निष्फलं भवेत्—स्वदत्तां पर

109. दत्तां वा योहरेतवसुन्धरां पश्चिर्वर्षसहस्राणि विष्टायांजा
 110. यतेकिमिः—एकैवभगिनीलोके सर्वेवामेव भूभुजां न भोज्यानकर
 111. ग्राह्याक्प्रदत्तावसुन्धरा—सामान्योयं धर्मसेतुनृपाणां का
 112. ले काले पालनीयोभकद्रिः—सर्वनितान् भाविनः पार्थि
 113. वेन्द्रान् भूयो भूयो याचते रामचन्द्रः—रामचन्द्राय नमः

श्री विरूपाक्ष

Transliteration.

I-B—

1. śubham-astu śri Gaṇādhipatayē-namah namas-tunga śiraś-chum-
2. bi chandra-chāmara-chāravē trai-lōjya-nagarārambha-mūla-stambhāya
Saṃ-bhavē Harē-
3. līlā-varāhasya daṃshtrā-daṃdas-sa-pātu vah ! Hēmādri-kaśā yatra dhā-
4. trīś chechhatra-śriyaṃ dadhau ! kalyāṇāyāstu taddhāma prattyūha-timirā
paham yad-gajōpy-Agajō-
5. bhūtaṃ pañchāsyēnāpi lālitam ! jayati Kshīra-jaladēr-jātam savyēkhsaṇam
Harēh ālamba-
6. nam chakōrānām amarāyushkaraṃ mahah pautras tasya Purūravā Budha-
sutaṃ tasy Āyura
7. syātmapas samjañē Nahushō Yayātirabhavat tasmācheha Purus-tataḥ
tad-vaśe Bharatō babhū-
8. va nripatih tat samtataṃ Śamtanustattaryō Vijayōbhimanyurudabhūt
tasmāt Parikshi-
9. t-tataḥ—Nanddas-tasyāśṭamō sau samajani navamas tasya rājñas Cha-
likka kshmapastasta-
10. ptama śri pati ruchir abhavat rāja pūrvō narēndrah tasyāsīt Bijjalēndrō
daśama
11. iha nripō vira-Hemmalī-rāyah tārtiyikō murārau kṛita natir udabhūt
tasya Mā-
12. yā-puriṣaḥ tat-turyōjani Tāta Pipnama mahipālō nijālōkanatra-
13. stā-mitra-gaṇas-tatō jani haraṇ durgāni saptāhitāt ahnaikēna sa sō-
14. midēva nripatis tasyaiva jajña sutō virō Rāghava Dēvarāditi tataḥ
śri Pinna-
15. mō bhūpatih Āravīti-nagarī vibhōr abhūd asya Bukka dharaṇi-patis su-
16. taḥ yēna Sāluva-Nṛisimha rājya mapyēdhamāna mahasā sthīrī-kṛitam svah
kāminih
17. svatanu kāmtibhir ākshipmtīm Bukkā-vanipa-tilakō budha-kalpa-sakhī
kalyāṇinīm Ka-
18. malanābha ivābhdhi-kanyām Ballāmbikā muda vahaḥ bahu mānya
śilām sutē
19. va Kalasāmbudēs-surabhilā śugam Mādhavāt kumāramiva Saṃkarāt
Kula-ma-
20. hi-bhṛitaḥ-kanyakā Jayamtamamara prabhōr api Sachiva Bukkādhīpa
śrutam ja-
21. gati Ballamālabhata Rāma-rājam sutam śri-Ramarāja kshitipasya
Chimtāma-
22. nēr arthi kadambakānām-Lakshmir ivāmbhōruha-lōchanasya Lākkambi-
kā mu

23. shya mahishyalâsit! tasyâ dhikais-samabhavat tanayas-tapôbhih
Sriramga-
24. rāja-nṛpatih Śasi-vamśa-dīpaḥ āsan samullasati dhāmani
25. yasya chitram nētrāṇi vairi-sudṛśāṃ cha niramjanāni śatīm Tiruma-
26. lāmbikāṃ charita-līlay-Arumdhati prathām-api titikshayā vasumatī yaśō
27. rumdhatiṃ-Himāmsuriva Rōhinīm hṛidaya-hārinīm sad-guṇair amō
28. data sadharminīm ayam avāpya virāgaṇihrachita-naya vi-
29. chāram Rāma-rājam cha dhīram vara Tirumala rāyam Venka-

II-A—

30. tādri-kshitīsam ajanayata sa ētān ānupūvyā kumārā-
31. n iha Tirumala-dēvyāmēva rājā mahaujōḥ sakala-bhuvana-kamṭakā-
32. n arātin samiti nihatya sa Rāma-rāja vīraḥ Bharata-Manu-Bhagīrathā-
33. di rāja prathita yaśāḥ pra-śāsāsa chakram urvyāb trishu Śrī-Ramga kshmā-
paribṛḍha-ku
34. mārēshvadhiraṇam vijitāri kshmāpāms-Tirumala mahārāya nṛpatih
mahau-
35. jas-sāmrajye sumatir abhishiktō nirupamē śāsāsōrvīm api tisriṣhu
36. mūrtishviva ariḥ yaśasvinām agra-sarasya yasya paṭṭābhishēkē sati
pārthi-
37. vēmdōḥ dānāmbu-pūrai abhishichyamānā Dēvi-padam Bhūmir iyaṃ
jagāhē
38. yasmin śāsatyēka-vīre Dharitrīm ēnākshinām ēva kārśyam vilagnē kauṭi-
39. lyam tat kumtalē karkaśatvam tad vakshōjē chāpalam tat kaṭākshe
anamtaram ta-
40. ttanayaḥ pratitas chakāsti-hastāpajita dviśākhī śrī Vemgaḷāmbachira-
41. punya-rāsi Śrīramgarāyaḥ śrita-bhāgadheya vārāsi-gāmbhīrya viśēsha-du-
42. ryyaś-chaurāchi durgau kavibhāla varyaḥ parāshṭra-digrāya-manah
prakāma bhayaṃkara
43. śŚārngā-dharātarnṃgaḥ bata-ripur-animēshā nōkahō yāchakānām hośabi-
44. rudara gaṃḍō rāyarāutta miṇḍaḥ mahita-charita dhanyō maṃṇiyān sāmū-
lādi praka-
45. ṭita-biruda-śrīḥ pātītārātilōkah ubhaya-dala-pitāmahō natānām abhaya-pa-
46. dārpaṇa tatparō ripūṇām ayamava halurāya-mānamardīty-akhila janai
rabhidhiya-
47. mānadhāmā-tāṃḍavitō-dayō biruda mānyara gaṃḍa tayōḍḍaṃḍa balō
tkalēṃdra
48. Jayapaṃḍita vīrayutaḥ-chaṃḍima-śāli bāhu-bala ḍaṃḍita vairi-gaṇō
Gaṃḍara
49. gūli manya puli mānya mahā birudaḥ sāra-vīra-ramayā samullasan Āravīṭi-
pu-
50. ra-hāra-nāyakaḥ-kumḍaliśvara-mahābhujasrayan maṃḍalika dharāṇi
Varāha
51. tāṃ Chalikka-Chakravartī māṇikka mahākīrṭa mahanīyaḥ ē birudarāyārā
52. vēśyaika bhujanga-ramaṇīyaḥ-oshadhi-patyupamāyita gaṇḍāṇḍas tōshana
rūpaji-
53. tāsama kāṇḍaḥ bhāshege tappuva rāyara gaṇḍaḥ pōshana nirbhara bhū nava-
khaṃḍaḥ
54. rājadhī-rājas tējasvi śrī-rāja paramēśvaraḥ śiṣṭa śaṃrakṣhaṇaparō duṣṭa-
55. śārdūla-mardanaḥ ityādi birudair vaṃḍitatyānityam abhisṭutaḥ Kāmbeja

56. Bhôja Kālimga Karahātādi pārhivaiḥ pratihāra-padam-prāptaiḥ prastuta-
stuti-
57. ghōṣhaṇaḥ sōyaṃ Śrī-ramgarāya-kshitipati tilakō ratna-Siṃhāsana-sthaḥ
kīrtiyā nityā nira-
58. sya Nṛiga-Nala Nahushānapy-avanyām athānyān ā Sētōr ā Sumērōr
Avani-suranutāḥ svaram ā
59. chOdayādrēr ā Pāschātya chalāmtād akhila hṛidaya māvajrya rājyam
prasāsti śubham astu ōm

II-B—

60. aśva-ratna-payōdhimdu gaṇitē Śaka-vatsarē Yuva-samvatsare
61. khyātē māsi cha Āshādha nāmani | pakshē vaḷakshē puṇyāyām prathamā Dvā-
62. daśī tithau Perumkoṇḍa purāvāsa Rāmachandrasya sannidhau pada-vākya
pramā-
63. nābdhi pāragāya suyōgine sarva-śāstra pasūnārtha saurabhya rasa-shatpa-
64. dē Vijayimdra satithēmdrē sishyē snigdha-tarāya cha Raghunāmdana
tīrtha-Śrīpā-
65. da-hastāmbujanmanē Surēmdratīrtha Śrīpāda guravē paramātmanē Chōla-
66. māṇḍala rājyastham Tamjāvūr-simni cha sthitam nityavinōda śrī Vala
67. nāḍau pāttōcha kīrtitam Vāḍavillava Nallūrōs-simāmtāt prāgdiśi sthi-
68. tam Toduvelli śrī-Śembiyaṃkuḍi grāma simāmta dakṣiṇam Kāṭṭattottā
grā-
69. ma nattāt simāmtādapi paschimam Tirukkarhāvūrōn Paittiveli simām
tayōr a-
70. pi Vēṭṭāri śrī-Bhōgavannadyār uttarata sthitam Pudukkuḍi grāmakēna
yutam kapi-
71. śa-sōbhitam pañchāśat parimitābhir vṛttibhis cha samanvitam Nāvalūr iti
72. vikhyāta grāmasya prati-nāmakam-Rāmachandrapuram chēti śritam
vāstūpa-
73. sōbhitam-ā chamdrākram imam grāmam agrahāram vidhitsitah-Timmapāṃ-
budhi cha-
74. mdrasya nityam dharma pravṛtinaḥ vīra śrī Chavvabhūpasya vijñapti-
m anupālayan
75. sarvamānyam chatuṣ-simā samyutam cha samantataḥ—nidyādibhischa
aṣṭa-bhō-
76. ga svikāraischa samanvitam—dānādhamana vikṛiti yōgyam vinimayō-
chitam
77. Śrirangarāya Dēvēndrah śrī-Dhanēśō mahā-yaśāḥ sahiranya-payō-dhāra-
pūrva-
78. kam dattavan mudā-pratigrihya cha tam grāmam Surēmdrō viprasād-vyadhāt
vrittimāmtō-
79. tra likhyāmtē viprā Vēdānta pāragāḥ Yājushōpy Ātrēyā gōtrah śrī Tiru-
mala Bha-
80. ttajah-Chennapaṭṭam Tirumalabhāṭṭah shadvṛrtikōtracha saḥavāsi guru
chana
81. Lakshminārāyanas sudhīḥ—Bhāradvājānvayōbhyēti Bahvrichōr vṛitti
panchakam
82. Vikala-dāsasya sūtō Bhāradvājānvayōdbhavaḥ-sudhīr Ānanda-bhaṭṭōpi
Bahvri chō-
83. tra trivṛrtikah-Anamta paṇḍita sūtō Gōvindāchārya kōvidaḥ Upananyu

84. gôtrabhavô bahvrichôtra trivṛtikah śrī-Nârāyaṇa bhāṭṭasya sūtô
Gautama-
85. gôtrajah-Bahvrichô Giri-bhāṭṭopi vṛtitrayamihâśnutê Kâtyâ-
86. yana su-sûtrôtra Kâśyapaśśukla Yâjushah Timmarasa-sutôbhyêti Kôna-
ppô vri-
87. rti pañchakam—Allima bhāṭṭasya sūtô Bhâradvâjānvayôdbhavaḥ
Yâjusha śrī-Tirumalabha-
88. tṭôpyatra tri vṛtikah-Dêvaṇa bhāṭṭasya sūtô Bhâradvâj-ānvayôd-
bhavaḥ bahvrichô Dêva-
89. ṇa bhāṭṭô vṛti trayam ihâśnutê-Dêvapûjai Śrinivâśah śrī-Tirumala
bhāṭṭajah Tiru-
90. mala bhāṭṭâtmaḥ Vemkaṭayôpi Yâjushau Harita gôtra ubhau pratyêkam
91. chaikârdha vṛtikau-Yâjusha Śrivatsa gôtrô

III-A—

92. Guru râyasya namdanah Vemkaṭôpy-Âtrêya Gôtrô bahvrichô Gôpinâ-
thajah-śrīmat Kônêri bhāṭṭopi Bhavrichô Râghavâtmanajah-Vasishṭha gô-
93. trôpy-Aubhala bhāṭṭopi kanaka sṛijah Yâjushô Gautama gôtro Viṇe
Timma-
94. ppayôpicha-Gautamas Timmarasajo Vemkaṭayôpi Bahvrichah Vaisishṭha
gô
95. Vasishṭha-gôtrâ Viṭṭhala sutas Timmarasâpi cha Kâśyapô Yâjushas
Tim
96. marrasabhûr Vemkaṭassudhiḥ-Raigubhaṭṭa sūtô Yâjushah Kausikâ-
nvachah U-
97. dayam bhāṭṭopi Konjubhaṭṭa putrôpi Yâjushah śrī-Tirumala bhāṭṭas cha
śrīmat-
98. Tammarasâtmanajah Vemkaṭapôpi sarvê tē pratyêkam chaika vṛtikah
99. Surêndra-tirtha varyêṇa sva-mathê nityavâsinah—Râmachamdrasya
pôjâ-
100. rtham sthâpitam vṛti saptakam tadidam naya-dhuryasya prathita Śrī-
raṅga-râya
101. varyasya-śâsana mativala śâsana taru kara dâṇasya guṇa-nidâṇasya
102. Śrīraṅga-râya nripatêśâsanatas-tâmmra śâsana ślôkan-kavi-śâsana
103. Svayambhûḥ sarasamabhânit Sabhâ patêś sūnuḥ-Śrīraṅgarâya bhûpâla
śâ-
104. sanâd Virapâtmanajah śrīmad Gaṇapayâ-châryô vyalikhat tâmmra śâsanam
105. dâna-pâlanayôr madhyê dânat chchhrêyônu pâlanam dânat Svargam
avâ-
106. pnôti palanâd achyutam padam-svadattâd dvigunam puṇya para-dattânu
pâ-
107. lanam-para-dattâpahârêṇa sva-dattam nishphalam bhavet-sva-dattam
para-
108. dattam vâ yau harêta vasumdharam shashtir varsha sahasrâṇi vishṭhâyâ-
jâ-
109. yatê kṛimih-êkaiva bhagini lôkê sarvêśhâm êva bhûbhujâm na bhôjyâ
na kara
110. grâhyâ vipra-dattâ visundhara sâmanyoḃyam dharma-sêtur nripânâ-
kâ

112. lē kâlē pālaniyô bhavadbhih-sarvânêtân bhāvinah pārthi
 113. vēndrān bhūyô bhūyô yāchate Rāmachandraḥ Rāmachandrāya namaḥ

(in Kannada characters) Sri-Virûpāksha.

Note.

(See M. A. R. 1917, Para 115)

The copper plates on which the present inscription is recorded, are three in number, each measuring $11\frac{1}{2}$ " by $7\frac{1}{4}$ ". The record is engraved in Nāgari characters. The language is Sanskrit throughout. The contents of the grant are mostly similar to those of the published grants of the Karpātaka kings, such as E.C. XII, Tumkur 1 and Chiknāyakanahalli 39 and the Dēvanahalli and the Ālamgiri plates (M. A. R. 1910, paras 100 and 101). After giving the purāṇic genealogy from the Moon to Pūru, the record proceeds to describe the pedigree of Śrīranga-Rāya thus: In Pūru's race was born Bharata, in whose line was Śantanu, fourth from whom was Vijaya, whose son was Abhimanyu, whose son again was Parīkshit. Eighth from him was Nanda, ninth from whom was Chalikka, seventh from whom again was Rāja-narēndra. Tenth from him was Bijjalēndra, third from whom was Vira-Hemmādi-Rāya, lord of Māyāpuri, fourth from whom again was Tāta Pinnama. His son was Sōmidēva, who captured seven hill forts in one day. His son was Rāghava Dēva, whose son was Pinnama, lord of Āravīṭi-nagari. His son was Bukka who firmly established even the kingdom of Sāluva Narasimha. His son by Ballāmbikā was Rāma-Rāja, whose son by Lakkāmbikā was Śrīranga-Rāja, whose sons again by Tirumalāmbikā were Rāma-Rāja, Tirumala-Rāja and Venkaṭādri. After Rāma-Rāja, Tirumala-Rāja came to the throne and was succeeded by Śrīranga-Rāja, his son by Vengalāmbā. Then follow the exploits and titles of Śrīranga-Rāja. He captured 84 forts, put down the pride of Avahalu-Rāja, defeated the king of Utkala and bore among others, the following titles: *hosa-birudara-gaṇḍa*, *rāya-rāvutta-miṇḍa*, *ubhaya-daḷa-pitamaha*, *biruda-manyara-gaṇḍa*, *gaṇḍaragūḷi*, *mānya puli*, *maṇḍalika-dharani-vāraha*, *Chalikka-chakravarti* and *biruda rāya rāhuta vēśyāika bhujāṅga*. He was the chief gem in the necklace Āravīṭipura, and had Maṇṇiyān Sāmuḷa and other insignia. The inscription then records that on the Prathma-Dvadaśi day of the bright fortnight of the month Āshāḍha in the year Yuva corresponding to the Śaka year reckoned by the horses, the gems, the oceans and the moon (1497), in the presence of the god Rāmachandra of Perunkollapura, the King granted at the request of the ever charitable Vira Chevappa-bhūpa, a moon to the ocean Timmapa, with all the usual rights, the village Nāvalūr, sur-named Rāmachandra pura, together with the village Pudukkudi, situated in Nityavinōda-valanāḍu of Tanjāvūr sime in the Chōla-maṇḍala kingdom, to the *padavākyapramāṇābdhi-pāraga*, a bee in gathering the fragrant honey of the flowers the śāstras, Surēndra tīrtha-śrīpāda, spiritual son of Raghunandana-tīrtha-śrīpāda and guru of Vijayēndra-tīrtha. The villages consisted of 50 *vrittis* 7 of which were retained by the donee for the worship of the god Rāmachandra of his maṭha and the rest distributed among various Brahmans. Then follow the names of the Brahmans and the details of the shares. The boundaries of the villages granted are thus given:—to the west, Vaḍavillava-nallūr; to the north, Toḍuvelli śembiyenkuḍi;

to the east, Kāṭṭattotta; and to the south, Tirukkarhavūr, Paittiveli and the rivers Vettāru and Bhōgavati. By order of the king the verses of the grant are composed by Sabhāpati's son Kavi-śāsana-svayambhū (apparently a title) and the plates were engraved by Virāṇa's son Gaṇapayāchārya. After five usual final verses comes the king's signature—śrī Virūpāksha.

22

Third copper plate record in the same matt.

Telugu characters and Sanskrit language.

Size 11"×8½" (the last plate only).

ಅದೇ ಶ್ರೀ ರಾಘವೇಂದ್ರ ಸ್ವಾಮಿಗಳವರ ಮಠದ ಮೂರನೆಯ ತಾಮ್ರಶಾಸನ.

ಪ್ರಮಾಣ ೧೧" × ೮ ೧/೨".

ತೆಲುಗು ಅಕ್ಷರ (ಕೊನೆಯ ಒಂದು ಹಲಗೆ ಮಾತ್ರ).

(ಮುಂಭಾಗ)——

1. ಕಾಂಛೋಜ ಭೋಜ ಕಾಳಂಗ ಕರಹಾಟಾದಿಪಾರ್ಥಿವೈಃ | ಸೌವಿದಲ್ಲ
2. ಪದ ಪ್ರಾಪ್ತೈಃ ಪ್ರಸ್ತುತ ಸ್ತುತಿ ಘೋಷಣಃ ||೨೪|| ಸೋಯಂ ಶ್ರೀರಂಗರಾಜಕೃ
3. ತಿಪತಿತಿಲಕೋರತ್ನಸಿಂಹಾಸನಸ್ಥಃ ಕೀರ್ತ್ಯಾನಿತ್ಯಂನಿರಸ್ಯ ನೃಪನಳನಹು
4. ಪಾನಪ್ಯವಧ್ಯಾನಧಾನ್ಯಾಃ | ಅನೇತೋರಾನುಮೇರೋ ರವನಿಸುರನುತಃ ಸ್ಥೈ
5. ರಮಾಚೋದಯಾದ್ರೇ ರಾಪಾಶ್ವಾ ದಾಚರಾಂತಾದವಿಳಹೃದಯಮಾ
6. ವರ್ಜ್ಯ ರಾಜ್ಯಂ ಪ್ರಶಾಸ್ತಿ ||೨೫|| ಅತ್ಯ ರತ್ನ ಪಯೋಬ್ಧಿಂದು ಗಣಶೇಶಕಜನ್ಮ
7. ನಾ | ಯುವನಂವತ್ಸರೇ ಮಾಘಮಾಸ್ಯಮೋಘಪುಪ್ರದೇ ||೨೬|| ಕೃಷ್ಣಪಕ್ಷೇತ್ರ
8. ಯೋದಶ್ಯಾಂ ಶಿವರಾತ್ರಾಂಮಹಾತಿಥೌ | ಪಂಪಾಕ್ಷೇತ್ರನಿವಾಸಶ್ರೀವಿರೂ
9. ಪಾಕ್ಷಸ್ಯನಂಸ್ಥಿಧೌ ||೨೭|| ಶ್ರೀಮತ್ಪರಮಹಂಸಾಬ್ಜ ಪರಿವ್ರಾಡೀಶತಾಜು
10. ಪಾಂ | ಪದವಾಕೃಪ್ರಮಾಣಾಬ್ಧಿ ಪಾರೀಣಾನಾಂ ನಿರಂಕುಶಂ ||೨೮|| ಶ್ರೀಮದ್ವೈ
11. ಪ್ಲವ ನಿದಾಂತ ಸಂನ್ಯಾಸನ ಗರೀಯಸಾಂ ರಾಮಚಂದ್ರ ಪದಾಂಛೋಜ
12. ಪೂಜಕಾನಾಂ ಮುದಾನದಾ ||೨೯|| ಶ್ರೀಮತ್ಪುರೇಂದ್ರ ಯತಿರಾತ್ಮಾಣಪಂ
13. ಕಜಜನ್ಮನಾಂ | ಸದ್ವತಂತ್ರಸ್ಯತಂತ್ರ ಶ್ರೀ ವಿಜಯೇಂದ್ರಾರ್ಯಯೋಗಿನಾ
14. ಂ ||೩೦|| ನಿಜಾಂತೇ ವಾಸಿನೇ ಮಧ್ವನಿದಾಂತಾರ್ಥೋ ಪದೇಶಿನೇ | ವೇದವೇದಾಂಗತ
15. ತ್ಯಾರ್ಥವೇದಿನೇ ಬತ ವಾದಿನೇ ||೩೧|| ಅಶೇಷಕೀರ್ತನಂಚಾರ ಪವಿತ್ರೀಕೃತ
16. ಚೇತಸೇ | ವಿದ್ವತ್ಕುಮುದಸಂದೋಹ ಕೌಮುದೀ ಪ್ರಿಯ.ಬಂಧವೇ ||೩೨||
17. ರಾಜಾಧಿರಾಜಕೋಟೀರ ಕೋಟಿಕೂಟಾರ್ಚಿತಾಂಘ್ರಯೇ | ಶ್ರೀಸುಧೀಂ
18. ದ್ರಯತೀಂದ್ರಾಯ ಧಕ್ತಾಭೀಷ್ಠಪ್ರದಾಯಿನೇ ||೩೩|| ಮಲೇನಿತ್ಯಾಂನದಾನಾ
19. ಥಂ ರಾಮಚಂದ್ರಾರ್ಚನಾಯಚ | ಅಸ್ಮತ್ಪ್ರಾಚೀನಭೂಪಾನಾಮನೇ
20. ಕ ಸುಕೃತಾಪ್ರಯೇ ||೩೪|| ಶ್ರೀತಾಮರಗೇರೇರಾಜ್ಯೇ ಗ್ರಾಮಂ ಬಚ್ಚನ ಹಾ
21. ಳುಕಂ | ಗ್ರಾಮಂತಥೈವದಾದಾಮಿ ದೇಶೇಪ್ರಾಡಾಭಿದಂ ಪರಂ ||೩೫|| ಮರಾ
22. ಪ ಹಾರಿಣೋತೀರೆ ತುಂಗದದ್ರೋತ್ತರೇತಚೇ | ಯದವಾಳಾಭಿದಗ್ರಾಮಂ ಮಾ
23. ನವೀದೇಶನಂಸ್ಥಿತಂ ||೩೬|| ಸಿಂದುನೂರೋರಧ ಸ್ವಾಚ್ಛ ಗ್ರಾಮಂ ಚಿಂಟಲ ಸಂಚ್ಛ
24. ತಂ | ಅರಳೇಹಳ್ಳೇ ನಾಮಾನಂ ತಾವುಡು ಗುಂದೇರಧಃಸ್ಥಿತಂ ||೩೭|| ಧರ್ಮವಿ
25. ತ್ವಚಮೈರೇವಂ ನಿಶ್ಚಿತ್ಯ ಗ್ರಾಮಪಂಚಕಂ | ನಿಧಿನಿಕ್ಷೇಪಪಾಪಾಣನಿದ್ದನಾ
26. ದೈವರಾಸ್ಥಿತಂ ||೩೮|| ಅಕ್ಷೀಣಾಗಾಮಿಸಂಯುಕ್ತಂ ಬಹುಭೋಗ್ಯಂಸಭೂರು
27. ಹಂ | ವಾವೀಕೂಪತಟಾಕೈಶ್ಚ ಗ್ರಹಾರಾಮೈಶ್ಚ ಸಂಯುತಂ ||೩೯|| ಶಿಷ್ಯಪ್ರಶಿಷ್ಯ
28. ಸಂಭೋಗ್ಯಯೋಗ್ಯಂ ವಿನಿಮಯೋಚಿತಂ | ದಾನಾರ್ಥಧರ್ಮವಿಕ್ರೀತಿ ಯೋಗ್ಯಭಾಗ್ಯ

(ಹಂಭಾಗ) —

29. ಸಮನ್ವಿತಂ | ಪರಿತಃ ಪ್ರಯುಕ್ತೈಃ ಪುರೋಹಿತ ಪುರೋಗಮೈಃ | ೪೦ ||
30. ವಿಮುಕ್ತೈರ್ವಿವಿಧೈಶ್ಚೈತ ಪಥಿಕೈರ್ವಿಬುಧೈರ್ಯುತಃ | ದಿಗಂತವಿಶ್ರಾಂತಕೀರ್ತಿಃ
31. ಸಂಪನ್ನತು ದ್ವಿಮಾನಸಃ | ೪೧ || ಶ್ರೀರಂಗರಾಜಭೂಪಾಲೋಮಾನನೀ
32. ಯೋಮನಸ್ವಿನಾಂ | ಸಹಿರಣ್ಯೋದಕಂಧಾರಾಪೂರ್ವಕಂದ
33. ತ್ರವಾನ್ಮದಾ || ೪೨ || ಶ್ರೀರಂಗರಾಜಭೂಪಾಲಶಾಸನಾದ್ವೀರಣಾತ್ಮಜಃ
34. ಕುಶಲೋ ಮಿಂಗಣಾಂಚಾರ್ಯೋ ವ್ಯಲಬತ್ತಾಮ್ರಶಾಸನಂ | ೪೩ || ಶ್ರೀ
35. ದಾನಪಾಲನಯೋ ಮೃಧೈದಾನಾಭೈರ್ಯೋನುಪಾಲನಂ | ದಾನಾತ್ಸ್ವರ್ಗಮು
36. ವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ | ೪೪ || ಸ್ವದತ್ತಾದ್ವಿಗುಣಪುಣ್ಯಂಪರ
37. ದತ್ತಾನು ಪಾಲನಂ | ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಭವೇತ್ | ೪೫ ||
38. ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತವನುಂಧರಾಂ | ಪಷ್ಪವರ್ಷನಹ
39. ಸ್ತಾಣಿ ವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ | ೪೬ || ಏಕೈವಭಗಿನೀರೋಕೇಸರೈಷಾ
40. ಮೇವಭೂಭುಜಾಂ | ನಭೋಜ್ಯಾನಕರ ಗ್ರಾಹ್ಯವಿಪ್ರದತ್ತಾ ವನುಂಧರಾ | ೪೭ ||
41. ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇ ತು ನೃಪಾಣಾಂ ಕಾರೇಕಾರೇಪಾಲನೀಯೋಧವ
42. ದ್ವಿಃ | ಸರ್ವಾನೇತಾರ್ಥಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾರ್ಥ ಭೂಯೋಭೂಯೋ ಯಾಚ
43. ತೇ ರಾಮಚಂದ್ರಃ

ಶ್ರೀ ವಿರೂಪಾಕ್ಷ

Transliteration.

Front—

1. Kāṃhhoja-Bhōja-Kālinga-Karahātādi parthivaiḥ sauvidalla
2. padaprāptaiḥ prastuta stuti ghōshanah | 24 || sōyam Śrīramgarāja kshi-
3. tipati tilakō ratna simhāśanasthaḥ kīrtiyā nityam nirasyan nriṇa Nala-Nahu
4. shān-apy-avadhyān-athānyān | āśētōr-ā Sumērōr avani-suranutah svai-
5. ramāchōdayādrōr āpāschād āchalāmtād-akhilahrīdayam ā-
6. varjya rājyam prāsāsti | 25 || āśva-ratna-payōbhdhimdu ganitē Śakajanma-
7. nā | Yuva-samvatsare Māgha māsy-amēgha phala pradē | 26 || Kṛṣṇapakshē
8. yōdasyām Śivarātryām mahātithau | Pampākshētrnivāsa śrī Virū-
9. pākshasya samunīdhau | 27 || śrīmat-paramahamṣākhyā-parivrādīsatā-ju-
10. shām | padavākya-pramāṇābhdhi pārīṇānām niramkuṣam | 28 || śrīmad-Vai-
11. shṇava siddhānta samsthāpana garīyasām Rāmachandra-padāmbhōja
12. pūjakānām mudāsadā | 29 || śrīmat Surēndra yatirāt-pāṇipam-
13. kaja-janmanām | sadva-tamtra svatamtra śrī Vijayīndrāyayōginā-
14. m | 30 || nijāmtēvāsinē Madhyasiddhāntārthopadēsinē | Vēda-Vēdāṅga-ta
15. tvārtha vēdinē jitavādinē | 31 || āśēshatīrtha samchāra pavitrikṛita
16. chētasē | vidvat-kumuda samdōha kaupudī priya baṇdhavē | 32 ||
17. rājādhirājākṣīra kōtikūtārchitāṅghrayē śrī Sudhim-
18. drayatīndrāya bhaktābhishṭa pradāyinē | 33 || mathē nityāṃna dānā-
19. rtham Rāmachandrarāchanāyacha | āsmat prāchīna bhūpānām anē-
20. ka sukrītāptayē | 34 || śrī Tāmaragerē rājyē grāmam Bachchanahā-
21. lūka m | grāmam tathaiva Bādāmi dēsē Khyādābbhidam param | 35 || Malā-
22. pahārīṇī tīrē Tumgabhadrōttarē tatē | Yādavālabhida grāmam Mā-
23. navidēśa samsthitam | 36 || Smṛbusūrōradhasthāchecha grāmam Chimcha-
24. tam | 37 || Aralēhallī nāmānam Tāvudugumḍēradhaḥ sthitam | 37 ||
- dharmavi-

25. t-sachivairēvaṃ nischitya grāma paṃchakaṃ | nidhi-nikshēpa-pāshāṇa
siddha sâ
26. dhya jalānvitam | 38 || akshināgāmi samyuktam bahubhōgyam sabhūru
27. haṃ | vāpi-kūpa-tatākaiścha-grahārāmaś-cha samyutam | 39 || śishya-
praśishya
28. sambhōgyayōgyam vinimayōchitam | dānārtha dharma vikṛiti-yōgya
bhāgya

Back—

29. samanvitam | paritah prayutaiḥ snigdhaiḥ purōhitapurōgamaḥ | 40 ||
30. vinutair vividhair śrautapathikair vibudhair-yutah | digantavisrāṃta
kīrti
31. sampannassuddhamānasah | 41 || Sriranga rāja bhupālō mānanī-
32. yō manasvinām | sahiranyōdakam dhārā-pūrvakam da-
33. ttavān mudā | 42 || Srirangarāja bhupāla śāsanāt Viranātmaḥ
34. kuśalō Minganāchāryō vyalikhatntāmra sāsanaṃ | 43 || sri
35. dāna-pālanayōr madhyē dānā chhreyōnupālanam dānāt svargam a-
36. vāpuōti pālanād Āchyutam padam | 44 || sva dattā-dviguṇam puṇyam
para
37. dattānupālanam | paradattāpahārēṇa sva dattam nishphalam bhavet | 45 ||
38. svadattām paradattām vā yōhareta vasumdharam shashti varsha saha-
39. srāṇi vishthāyām jāyate krimih | 46 || ēkaiva-bhaginī lōke sarvēśhā-
40. m-ēva bhūbhujām na bhōjya na kara grāhyā vipra-dattā vasumdharā | 47 ||
41. sāmānyōyam dharmaśetur nripāṇām kālē kālē pālanīyō bhava-
42. dbhiḥ | sarvān etān bhāvinaḥ parthivēmdrān bhūyō bhūyō yācha-
43. tē Rāmachandraḥ

sri Virūpāksha

Note.

This is the second copper plate record of Śrī-ranga-Rāya I, received from the Rāghavēndrasvāmi matt of Nanjangūd. Only the last plate of this grant is available; hence the record is incomplete. It is engraved in Telugu characters while the language is Sanskrit. The plate measures 11" by 8½". This grant is issued five months after the previous grant. It tells us that on the 13th lunar day of the dark-half of the month Māgha in the year Yuva corresponding to the Śaka year reckoned by the horses, the gems, the oceans and the moon (1497) which was the Śivarātri day, in the presence of the god Virūpāksha of the Pāmpā-kshētra, the king granted for the spiritual welfare of his ancestors, five villages, namely, Bachchana-hālu in the Tāmaragere kingdom, Khyāḍa in Badāmdēśa, Yaḍvāla on the bank of the Malāpahāriṇī and the Tungabhadra in Mānavi-dēśa, Chinchala below Sindusūr and Aralihalli below Tāvudugunḍi, with all the usual rights, to the expounder of the Madhva-siddhānta, proficient in the Vēdās and Vēdāṅgas, vanquisher of disputants, possessor of a mind purified by pilgrimages to all the holy places, a moon to the lilies the learned, a garuḍa in destroying the snakes false ascetics, recipient of high-worship from great kings, Sudhīndra yatīndra, disciple of the paramahansa parivrājakāchārya, padavākya-pramāṇābdhi-pāriṇa, Vaishṇavasiddhānta-sthāpaka, worshipper of the lotus feet of the god Rāmachandra, Sarvvatantra-svatantra, Vijayīndra-yōgi, spiritual son of Surēndra-yati, in order to provide for daily gifts of food and the worship of the god Rāmachandra in the Maṭha. By order of the king, Virāṇa's son Minganāchārya engraved the plates. The concluding portion is the same as that of the previous grant. It will be seen that in 1575 a grant is made to Surēndra and in the very next year to his disciple's disciple Sudhīndra. We

may naturally expect a longer interval between the two. Further, this Surēndra also figures as the donee in another grant dated 1513. Either he must have lived very long or there must be two Surēndras or there may be some mistake in the name or date or in the record itself.

The details of the date, viz., Ś 1497, Yuva sam. Māgha ba. 13, correspond to Saturday, 28th January 1576 A.D.

23

Fourth copper plate record in the same matt.

Telugu characters and Sanskrit language; 3 Plates : Size 11"×8½".

ಅದೇ ಶ್ರೀ ರಾಘವೇಂದ್ರ ಸ್ವಾಮಿಗಳವರ ಮಠದಲ್ಲರುವ ನಾಲ್ಕನೆಯ ತಾಮ್ರಶಾಸನ.

3 ಹಲಗೆಗಳು; ತೆಲುಗು ಅಕ್ಷರ

ಪ್ರಮಾಣ ೧೧"×೮½".

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ) —

೦೧ ೦ ೧೦

1. ಶ್ರೀ! ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನ
2. ಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಪರೇರ್ಲಲಾವರಾಹಸ್ಯ ದಂ
3. ಪ್ಲಾದಂಧಸ್ತಪಾತುಮಃ | ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾಶ್ರೀ ಧತ್ರ ಶ್ರಿಯಂದಧಾ | ಕಲ್ಯಾಣಾಯಾಸ್ತು
- ಪೋದ್ಧಾಮ ಪ್ರತ್ಯಾಹ ತಿಮಿ
4. ರಾವಹಃ | ಸಗಜೋಷ್ಯಗಜೋದ್ಯುತಃ ಪಂಚಾಸ್ತ್ರೇನಾಪಿರಾಲತಃ |
5. ಜಯತಿಕ್ಷೀರಜಲಧೇರ್ವಾತಂ ಸಪ್ತೇಕ್ಷಣಂಹರೇಃ | ಅಲಂಬನಂ
6. ಚಕ್ರೋರಾಣಾಮಮರಾಯುಷ್ಯರಂಮಹಃ | ಪುತ್ರಸ್ತಸ್ಯಪುರೂ
7. ರವಾಬುದನುತಸ್ತಸ್ಯಾಯು ರಸ್ಯಾತ್ಯಜಃ | ಸಂಜಙ್ಗೇನಹುಷೋ
8. ಯಯಾತಿರಥವತ ಸ್ಯಾಚ್ಚಪುರುಸತಃ | ತದ್ವಂಶೇಭರತೋಬ
9. ಭೂವನ್ಯಪತಿಸ್ತತ್ಸಂತತೌಶಂತನು ಸ್ತತ್ಪುರೋವಿಜಯೋದಿಮ
10. ನ್ನುರುದಭೂತಸ್ಯಾತ್ಪರಿಕ್ಷತತಃ | ಸಂದಸ್ತಸ್ಯಾತ್ಯಜೋನೌನ
11. ಮಜನಿನವಮಸ್ತಸ್ಯ ರಾಜ್ಯತ್ವಲಕ್ಷ್ಯಪಸ್ತತ್ಪ್ರಮತ್ತೀನರಪ
12. ತಿರಥವದ್ರಾಜ ಪೂರ್ವೋನರೇಂದ್ರಃ | ತಸ್ಯಾಸೀತ್ಸಜ್ಜನೇಂದ್ರೋ
13. ದಶಮ ಉಡುನ್ಯಪೋವೀರಹೇಮಾನುರೂಪಸ್ಯಾ ತೀರ್ಯೋಕೋ
14. ಮುರಾರಾಕೃತನತಿರುದಭೂತಸ್ಯ ಮಾಯಾಪುರೀತಃ | ೧೨ || ತತ್ಪುರೋ
15. ಜನಿತಾತಚ್ಚಿನ್ನಮಮಹೀಪಾಲೋ ನಿಜಾಲೋಕನಶ್ಚಾಸೀನ್ನಿತ್ರಗಣಸ್ತತೋ
16. ಘನತರಾಃ ದುರ್ಗಾಶ್ಚಯೇನಾವೃತಾಃ | ಅನ್ಯೇಕೇಚನಸೋಗ್ನಿದೇವನ್ಯಪತಿ
17. ಸ್ತಸ್ಯೈವಜಙ್ಗೇನುತೋ ವೀರೋರಾಘವ ದೇವರಾಡಿತಿತತ್ತ್ರಿಪಿಂಸಮೋ
18. ಭೂಪತಿಃ | ೧೩ || ಅರವಾಚಿನಗರೇ ವಿಭೋರಭೂಧಸ್ಯ ಬುಕ್ಕಧರಣೀಪತಿ
19. ಸ್ತುತಃ | ಯೇನಸಂನ್ಯುತನ್ಯಸಿಂಹ ರಾಜ್ಯಮಪ್ಯೇಧಮಾನ ಮಹನಾಸ್ಥಿರೀ
20. ಕೃತಂ | ೧೪ || ಸ್ವಕಾಮಿನೀಸ್ತತನುಕಾಂತಿಭಿರಾಕ್ಷಿಪಂತೀಂ ಬುಕ್ಕಾವನೀಪತಿಲ
21. ಕೋ ನವನೀರಜಾಕ್ಷೀಂ | ಕಲ್ಯಾಣನೀಂ ಕಮಲನಾಥ ಇವಾಬ್ಧಿಕನ್ಯಾಂ ಮರಾಂ
22. ದಿಕಾಮುದವಹದ್ಧಹುಮಾನಶೀರಾಂ | ೧೫ || ಸುತೇವಕಲಶಾಂಬುಧೇಃಸುರಭಿ
23. ಳಾತುಗಂಮಾಧವಾತ್ಮಮಾರ ಮಿವಶಂಕರಾತ್ಕುಲ ಮಹೀಭೃತಃ ಕನ್ಯಕಾ ಜಯಂ
24. ತ ಮಮರಪ್ರಭೋರಪಿ ಶಚೀವಬುಕ್ಕಾಧಿಪಾತ್ಮತಂಜಗತಿ ಮಲ್ಲಮಾಲಭತ ರಾ
25. ಮರಾಜಂಸುತಂ | ೧೬ || ಶ್ರೀ ರಾಮರಾಜಕ್ಷಿತಿವನ್ಯ ಚಂತಾಮಣೀಃ ಪ್ರಭೂತಾರ್ಥ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ) —

೦೧ ೨ ೧೦

26. ಕದಂಬಕಾನಾಂ ಲಕ್ಷ್ಮೀರಿ ವಾಂಭೋರುಹಲೋಚನಸ್ಯ ಲಕ್ಷಾಂಬಿಕಾಭೂ

27. ಚ್ಚುಕುಟುಂಬನೀತಿ || ೧೧ || ತನ್ಯಾದಿಕ್ಯೈಸ್ತಮಭವತ್ತನಯಸ್ತಪೋಹಿಃ ಶ್ರೀ
 28. ರಂಗರಾಜನ್ಯಪತಿ ಶ್ರುತಿವಂಶಧೀರಃ | ಅನೌನಮುಲ್ಲಸಿತ ಕಾಂತಿಧರನ್ಯಚಿ
 29. ತ್ವಂ ನೇತ್ರಾಣ ಮೈರಿ ಸುಹೃದಾಂಚ ನಿರಂಜನಾನಿ | ೧೨ || ಯಸ್ಯ ಶ್ರೀರಾಮರಾಜ
 30. ಸ್ಯ ಮೈಶ್ಯಾ ಇವ ಮಹೀಭುಜಃ | ಪ್ರಯಚ್ಛಂತಿ ಕರಂನಿತ್ಯ ಮತ್ಯರ್ಥಂಧಯ
 31. ಕಂಪಿತಾಃ || ೧೩ || ಯಸ್ಮಿನ್ ಶಾಸತ್ಯೇಕಪೀರೇಧರಿಶ್ರೀ ಮೇಣಾಕ್ಷೀಣಾ ಮೇವಕಾರ್ಯಂವ
 32. ಲಗ್ನೇ | ಕಾಟಿಲ್ಯಂ ತತ್ಕುಂತರೇಕಕರ್ತೃತ್ವಂ ತದ್ವಕ್ಷೋದೇ ಚಾಪಲಂತತ್ಯಚಾಕ್ಷೇ ||
 33. ೧೪ || ಮಹಂತಿದಾನಾನಿ ಮಹಾಭುಜೇನ ಕೀರ್ತೇರ್ನಿದಾನಾನಿಕ್ಯತಾನಿಯೇನ | ಯೇ
 34. ಪಾಂ ಯಥಾ ಸಂಖ್ಯತಯಾಚ ಪೂರ್ವಂ ಪರಾಜಿತಾಃ ಪೋಡತಪಾರ್ಥಿವೇಂದ್ರಾಃ
 35. ೧೫ || ಚಿತರಿಪುರನಿಮೇಷೈಸ್ತಯ ಮಾನೋಪಿನಿತ್ಯಂ ಶತಬಿರುದರ ಗಂಡೋರಾಯ
 36. ರಾಯಾಸ್ತಮಿಂಡಃ | ಪ್ರದಿತತರ ಚರಿತ್ರಃ ಸಿಂಹರಾರಾಜಕಾದಿ ಪ್ರಕಟಿತ ದಿರು
 37. ದಶ್ರೀಃ ಪಾಟಿತಾರಾತಿರೋಕಃ | ೧೬ || ಉಭಯದಳವಿತಾಮಹೋನತಾನಾಮಧ
 38. ಯ ಪದಾರ್ಪಣ ತತ್ಪರೋರಿಪುಣಾಂ | ಅಲಮಯಮುರಾರಾಜಮಾನ ಮದೀತ್ಯ
 39. ಬಿಲಜನ್ಯೈ ರಭಿಗೀಯ ಮಾನಧಾಮಾ | ೧೭ || ತಾಂಡವಿಶೋದರೋಬಿರುದ ಮಾನ್ಯ
 40. ರಗಂಡ ತೋದ್ವಂದ ಬಲಹಃ | ಕರಿಂದ್ರಜಯ ಪಂಡಿತ ವೀರಯುತಃ | ಚಂಡಿ
 41. ಮಶಾಲಿ ಬಾಹುಬಲದಂಡಿತ ಮೈರಿಗಣಃ | ಗಂಡಗುಳಿ ಮನ್ಯವುಳಿ ಮಾನ್ಯ
 42. ಮಹಾಬಿರುದಃ | ೧೮ || ಸಾರವೀರರ ಮಯಾಸಮುಲ್ಲಸನ್ನಾರವೇಟಿಪುರದಾ
 43. ಯನಾಯಕಃ | ಕುಂಡಲೇಶ್ವರ ಮಹಾಭುಜಾಶ್ರಯನ್ಮಂಡಲಕ ಧರಣೀವರಾಪ
 44. ತಾಂ | ೧೯ || ಒಪಧಿಪತ್ಯುಪ ಮಾಯಿತ ಗಂಡಃ ಪೋಷಣ ರೂಪಜಿತಾ ನಮಕಾಂ
 45. ಡಃ | ಭಾಷಿಯ ತಪ್ಪವರಾಯರಗಂಡಃ ಪೋಷಣ ನಿರ್ಭರಧೂವನಬಂಡಃ |
 46. ೨೦ || ರಾಜಾದಿರಾಜಶ್ವೇಜಸ್ಮೀ ಶ್ರೀರಾಜವರಮೇಶ್ವರಃ | ಮೂರುರಾಯರಗಂಡಾ
 47. ಂಕಃ ಪರರಾಜ ಭಯಂಕರಃ | ೨೧ || ಭಾಷಾತಿಲಂಘ್ಯ ಭೂಪಾಲ ಭುಜಂಗಚರಿ
 48. ತಸ್ತುತಃ | ಹಿಂದು ರಾಯಸುರತ್ಯಾಣೋ ದುಷ್ಪಶಾರ್ದೂಲ ಮರ್ದನಃ || ೨೨ ||
 49. ಇತ್ಯಾದಿ ಬಿರುದೈರ್ನಿತ್ಯಂ ವಂದಿನಾಮಿಪ್ಪದಾಯಕಃ | ನಿತ್ಯಾನದಾನ ನಿರತಸ್ತತ್ತ್ವ
 50. ಥಾ ಸಕ ಮಾನಸಃ | ೨೩ || ಸೋಯಂ ಶ್ರೀರಾಮರಾಜಃ ಕ್ಷಿತಿಪತಿ ತಿಲಕೋರತ್ನಸಿಂ
 51. ಹಾಸನಸ್ಥಃ ಕೀರ್ತ್ಯಾನಿತ್ಯಂ ನಿರಸ್ಯನ್ ನೃಪನಳನಹುಪಾನಪ್ಪವಧ್ಯಾನಧನ್ಯಾನ್
 52. ಅಸೇತೋ ರಾಸುಮೇರೋರವನಿಸುರನುತಃ ಸ್ವೈರಮಾಚೋದಯಾದ್ರೇರಾ ಪಾ
 53. ಶ್ವಾಧಾಚಲಾಂತಾದಿಭಿ ಹೃದಯಮಾವರ್ಜ್ಯರಾಜ್ಯಂ ಪ್ರಶಾನ್ತಿ || ೨೪ ||
 54. ಬಾಣಪಾವಕ ವೇದೇಂದು ಗಣಶೇಶಕಚ್ಚಿತ್ತಃ | ಶ್ರೀಮತಿ ಶ್ರೀಮುಖೇವರ್ಷ

(3ನೆಯ ಪುಟದ ಮಂಥಗ) —

೦ || ೩ || ೦

55. ಶ್ರೀರಾಮ ನವಮೀದಿನೇ | ೨೫ || ದಕ್ಷಿಣದ್ವಾರಿ ವಿಜಯವಿಲಸ್ಯಸ್ಥಿತೇ ಮರೇ ರಾಮಾ
 56. ಭಿಷೇಕಸಮಯೇ ರಾಮವಿಲಸ ಸಂನಿಧೌ | ೨೬ || ಶ್ರೀಮತ್ಪರಮಹಂಸಾಬ್ಧ ಪರಿಪ್ರಾ
 57. ಡೀತತಾಜುಷಾಂ | ಪದವಾಕ್ಯ ಪ್ರಮಾಣಾಬ್ದಿ ಪಾರೀಣಾನಾಂ ನಿರಂಕುಶಂ || ೨೭ || ಶ್ರೀ
 58. ಮದ್ಯೈಷ್ಣವ ಸಿದ್ಧಾಂತ ಸಂಸ್ಥಾಪನಗರೀಯನಾಂ | ರಾಮಚಂದ್ರಪದಾಂಧೋಜಪೂ
 59. ಜಕಾನಾಂ ಮುದಾಸದಾ | ೨೮ || ಶ್ರೀ ಚಿತಾಮಿತ್ರ ತೀರ್ಥಾರ್ಥ ಪಾಣಿಪಂಕಜ ಜ
 60. ನ್ಯನಾಂ | ಸರ್ವತಂತ್ರಸ್ತತಂತ್ರ ಶ್ರೀ ರಘುನಂದನಯೋಗಿನಾಂ | ೨೯ || ನಿಜಾಂ
 61. ತೇವಾನೀನೇವದ್ವ ಸಿದ್ಧಾಂತಾರ್ಥೋಪದೇಶಿನೇ | ವೇದವೇದಾಂಗ ತತ್ಪಾರ್ಥವೇ
 62. ದಿನೇ ಚಿತವಾದಿನೇ | ೩೦ || ಅಶೇಷತೀರ್ಥ ಸಂಚಾರಪನಿಶ್ರೀಕೃತ ಚೇತಸೇವಿದ್ಯತ್ಮ
 63. ಮುದ ಸಂದೋಹ ಕಾಮುದೀಪ್ರಿಯ ಬಂಧವೇ | ೩೧ || ರಾಜಾದಿರಾಜಕೋಟೀ
 64. ರ ಕೋಟಿಕೂಟಾರ್ಚತಾಂಘ್ರಯೇ ಶ್ರೀಸುರೇಂದ್ರಯತೀಂದ್ರಾಯಭಕಾ ಭೀ
 65. ಪ್ಪ ಪ್ರದಾಯಿನೇ | ೩೨ || ಮುದುಗಲ್ಲುಮಹಾದೇಶೇ ಮಯೂರಕ್ಷತ್ರಗಂ ಮಹಂ | ವಿ
 66. ಬುಧೇಂದ್ರಯತೀಂದ್ರೇಭ್ಯಃ ಪ್ರಾಗೇವಾರ್ಯೈಃ ಸಮರ್ಪಿತಂ | ೩೩ || ಅನೇಹೊಸೂ
 67. ರು ನಾಮಾನಂ ಗ್ರಾಮಂಜನಪದ್ಮಯುತಂ | ತಥಾಕೋಪ್ಪದೇಶೇವಿ ರೇಪಗಿರೈ

68. ಭದಂ ಪರಂ | ೩೪ || ಗ್ರಾಮಂಗಂಗಾವತೀದೇಶೇ ಶಿರುಗಾಪುರನಾಮಕಂ ಮಲ್ಲಾ
69. ಪುರಂ ಹೊನ್ನಮಟ್ಟೆ ಗ್ರಾಮಂ ಕುಪ್ಪಿಗಿದೇಶಗಂ | ೩೫ || ತವಾಚೆಕ್ಕಲಕೋಟಾಬ್ಬ
70. ದೇಶೇಗ್ರಾಮಂ ಮನೋಹರಂ | ಹೇರಕಲ್ಪತಿ ವಿಖ್ಯಾತಂ ತುಂಗಭದ್ರಾತಟಸ್ಥಿತ
71. ಂ | ೩೬ || ಏವಂ ನಿಶ್ಚಿತ್ಯ ದೇಶಚ್ಛೇದ್ಯ ಗ್ರಾಮಪಟ್ಟಂ ಸುಮಂತ್ರಿಭಃ | ನಿಧಿನಿಕ್ಷೇಪ ಪಾ
72. ಪಾಣ ಸಿದ್ಧಸಾಧ್ಯ ಜರಾನ್ವಿತಂ | ೩೭ || ಅಕ್ಷೀಣಾಗಾಮಿಸಂಯುಕ್ತಂ ಬಹುದೋ
73. ಗ್ಯಂ ಸಧೂರುಹಂ | ವಾವೀಕೂಪತಟಾಕಾದ್ಯೈರ್ಗ್ರಹಾರಾಮೈಶ್ಚ ಸಂಯುತ
74. ಂ | ೩೮ || ಶಿಷ್ಯಪ್ರಶಿಷ್ಯಸಂಘೋಗಯೋಗ್ಯಂ ವಿನಿಮಯೋಚಿತಂ | ದಾನಾರ್ಥಧರ್ಮ ವಿಕ್ರೀ
75. ತಿಯೋಗ್ಯಭಾಗ್ಯ ಸಮಸ್ಥಿತಂ | ೩೯ || ಪರಿತಃ ಪ್ರಯುತ್ಯೈಃ ಸ್ನಿಗ್ಧೈಃ ಪುರೋಹಿತಪು
76. ರೋಗಮೈಃ | ವಿನುತೈರ್ವಿವಿಧೈಃ ಶ್ರಾತಪಥಿಕೈರ್ವಿಬುಧೈರ್ಯುತಃ | ೪೦ || ಶ್ರೀ
77. ರಾಮರಾಜಭೂಪಾಲೋ ಮಾನನೀಯೋಮನಸ್ವಿನಾಂ | ಸಹರಣ್ಣೋದಕಂ
78. ದಾರಾಪೂರ್ವಕಂ ದತ್ತವಾನ್ಮದಾ || ೪೧ || ಶ್ರೀರಾಮರಾಜ ಭೂಪಾಲಶಾಸ
79. ನಾದ್ವೀರಣಾತ್ಮಜಃ | ಕುಶಲೋಮಂಗಣಾಚಾರ್ಯೋ ವೈಲಿಖತ್ತಾಮ್ರಶಾಸನಂ |
80. ೪೨ || ದಾನಪಾಲನಮೋರ್ಮಧೈರಿದಾನಾಚ್ಛ್ರೇ ಯೋನುಪಾಲನಂ | ದಾನಾತ್ಪ್ರಗ್
81. ಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ || ೪೩ ||

(೩ನೆಯ ಪಲಗೆಯ ಹಿಂಧಾಗ) —

82. ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ ನುಪಾಲನಂ | ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತ
83. ಂ ನಿಷ್ಕಲಂ ಭವೇತ್ | ೪೪ || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತವನುಂಧರಾಂ |
84. ಪಪ್ಪಿವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ | ೪೫ || ಏಕೈವಭಗಿನೀ ಲೋಕೇ
85. ಸರ್ವೇಷಾಮೇವಭೂಭುಜಾಂ | ಸರ್ವೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾ ವನುಂಧ
86. ರಾ | ೪೬ || ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ಸ್ವಪಾಣಾಂ ಕಾರೇಕಾರೇ ಪಾಲನೀಯೋ
87. ಭವದ್ವಿಃ | ಸರ್ವಾನೇತಾನ್ ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ ಭೂಯೋಭೂಯೋ ಯಾ
88. ಚತೇ ರಾಮಚಂದ್ರಃ || ಶ್ರೀ ||

(ಕನ್ನಡಕ್ಕರದಲ್ಲ) ಶ್ರೀ ವಿರೂಪಾಕ್ಷ.

I-B—

1. ಶ್ರೀ | ನಮಸ್ತುಂಗ ಶಿರಶ್ಚಿವಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನ
2. ಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಹರೇಲಿಲಾವರಾಹಸ್ಯ ದ್
3. ಪ್ಲವಂಜಸ್ತಾಪಾನುಬಃ | ಹೇಮಾದ್ರಿ ಕಲಶಾಯತ್ರಧಾತ್ರಿ ಛತ್ರ ಶ್ರಿಯದಧೌ | ಕಲ್ಯಾಣಾಯಾಸ್ತುವೋಹಾಮ
ಪ್ರತ्यूಹ ತಿಮಿ
4. ರಾಪಹಃ | ಸಗಜೋಪಗಜೋದ್ಭುತಃ ಪಶ್ಚಾತ್ಸೇನಾಪಿಲಾಲಿತಃ |
5. ಜಯತೀಶ್ವರಜಲಧೇಜಾತಂ ಸಂಯಶ್ಚಣಂ ಹರೇಃ | ಅಲಂಕರಂ
6. ಚಕೋರಾಣಾ ಮಮರಾಯುಷ್ಕರಂ ಮಹಃ | ಪೌತ್ರಸ್ತಸ್ಯ ಪುರು
7. ರವಾ ಬುಧಸುತಸ್ತಸ್ಯಾಶುರಸ್ಯಾತ್ಮಜಃ | ಸಂಜಞನಹುಪೋ
8. ಯಯಾತಿರಭವತ್ಸಮಾಚ್ಚಪುರುಸ್ತತಃ | ತದ್ವಂಶೋ ಭರತೋ ವ
9. ಭುವ ನೃಪತಿಸ್ತತ್ಸಂತೌಶತನುಸ್ತತ್ಪುಯೋ ವಿಜಯೋಮಿ ಮ
10. ನ್ಯುರದಭುತ್ಸಮಾತ್ಪರೀಕ್ಷತಃ | ನಂದಸ್ತಸ್ಯಾತ್ಮಾಜೋಸೌ ಸ
11. ಮಜನಿ ನವಮಸ್ತಸ್ಯ ರಾಜಶ್ವಲಕ್ಷ್ಮಣಾಪಸ್ತತ್ಸಮ ಶ್ರೀ ನರಪ
12. ತಿ ರಭವದ್ರಾಜ ಪೂರ್ವೋನೇಂದ್ರಃ | ತಸ್ಯಾಸೀತ್ಸಜಜನೇಂದ್ರೋ
13. ದಶಮ ಉಬುನುಪೋ ವೀರಹೇಮಾನುರೂಪಸ್ತಾರ್ತಿಯೀಕೋ
14. ಮುರಾರೌಕುತನತಿರುದಭುತ್ಸಸ್ಯ ಮಾಯಾಪುರೀಶಃ || ೬ || ತನುಯೋ
15. ಜನಿತಾತ ಚಿತ್ರಮಮಹಾಪಾಲೋ ನಿಜಾಲೋಕನಶ್ಚಾಸೀನ್ಮಿತ್ರಗಣಸ್ತತೋ
16. ಧನತರಾಃ ದುರ್ಗಾಶ್ಚಯೇನಾವೃತಾಃ | ಅನ್ಯೇಕೇವನಸೋಮಿದೇವ ನೃಪತಿ |

17. स्तस्यैवजज्ञेसुतो धीरोराघवदेवराडितित श्री पिनमो
18. भूपतिः ॥ ७ ॥ आरवीटिभगरीविभोरभूदस्य बुक्क धरणी पति
19. स्सुतः । येनसंश्रुतनृसिंह राज्यमप्येधमान महसास्थिरी
20. कृतं । ८ ॥ स्वः कामिनीस्वतनुकांतिभिराक्षिपंती बुक्कावनी पतिल
21. को नवनीरजार्क्षी । कल्याणिनी कमलनाभ इवाग्धि कन्यां मल्लां
22. बिका मुदवहद्वहुमानशीलां । ९ ॥ सुतेव कलशांबुधः सुरभि
23. लाशुगं माधवात्कुमारमिव शङ्करात्कुलमहीभृतः कन्यकाजयं
24. तवमर प्रभोरपि शचीवबुक्काधिपात्सुतं जगतिमल्लमालभत रा
25. मराजंसुतं । १० ॥ श्रीरामराजक्षितपस्य चितामणेः प्रभूतार्थि

II-A—

० ॥ २ ॥ ०

26. कदंब का नास लक्ष्मी रिवांभोरुहलोचनस्य लकांविका भू
27. च कुटुंबनीति ॥ ११ ॥ तस्याधिकैस्समभवत्तनयस्तपोभिः श्री
28. रंगराजनृपतिश्शशिवंशधीरः । असनूसमुल्लसित कांतीभिरस्य चि
29. त्रं नेत्राणि वैरि सुहृदां च निरंजनानि ॥ १२ ॥ यस्य श्री रामराज
30. स्य वैश्या इव महीभुजः । प्रयच्छन्तिकरं नित्यमत्यर्थं भय
31. कंपिताः ॥ १३ ॥ यस्मिन् शासत्येकवीरे धरित्रीमेणाक्षीणमेवकार्यं व
32. लगे । कौटिल्यं तत्कुंतलेकर्कशत्वं तद्वक्षोजं चापलं तत्कटाक्षे ॥
33. १४ ॥ माहंतिदानानि महाभुजेन कीर्तैर्निदानानि कृतानि येन । ये
34. यां यथा संख्यतयाच पूर्वं पराजिताः षोडशपार्थिवेन्द्राः ॥
35. १५ ॥ जितरिपुरनिमेषैस्तूयमानोपि नित्यं शश विरुद्र गंडोराय
36. रायास्तर्मिडः । प्रथिततर चरित्रः सिंहलालाटकादि प्रकटित विरु-
37. द श्रीः पाटिताराति लोकः । १६ ॥ उभयदल पितामहोनतानामभ
38. य पदार्पण तत्परोरिपूणां । अलमयमरिराजमानमर्दात्य
39. खिलजनैरभिगीयमानधामा । १७ ॥ तांडवितोदरोविरुदमान्य
40. र गंड तयोहंड वलहः । करीन्द्रजयपण्डित वीरयुतः । चंडि
41. म शालिबाहुवल दण्डित वैरिगणः । गंडगुलि मन्यपुलिमान्य
42. महाविरुदः । १८ ॥ सारवीररमयां समुल्लसन्नारेदि पुरदा
43. य नायकः । कुण्डलीश्वरमहाभुजाश्रयन्मण्डलीक धरणीवराह
44. तां । १९ ॥ ओषधिपत्युपमायित गण्डः तोषण रूपजिता समकां
45. डः । भाषितपुवरायरगंडः पोषण निर्भरभूवनखण्डः ।
46. २० ॥ राजाधिराजस्तेजस्वी श्री राजपरमेश्वरः । मूरायरगण्डा
47. ङ्कः परराज भयंकरः । २१ ॥ भापातिलङ्घ्य भूपाल भुजंग चरि
48. तस्तुतः । हिन्दु राय सुरत्राणो दुष्टशार्दूल मर्दनः ॥ २२ ॥
49. इत्यादि विरुदैर्नित्यं वंदिनामिष्टदायकः । नित्यां न दाननिरतस्सत्क
50. था सक्त मानसः । २३ ॥ सोयं श्रीरामराजः क्षितपति तिलकोरत्नसिं
51. हासनस्थः कीर्त्या नित्यं निरस्यन् नृपनल्लनहुपानप्यवध्यान धन्यान् ।
52. आसेतो रासुमेरोरवनिमुरनुतः स्वैरमाचोदयाद्रेरा पा
53. श्वादाचलान्तादखिलहृदयमावर्ज्यं राज्यं प्रशास्ति ॥ २४ ॥
54. बाण पावकवेदैर्दु गणितेशकचिद्धितः । श्रीमति श्रीमुखेवर्षे

III-A—

०॥३॥०

55. श्रीरामनवमीदिने । २५ ॥ दक्षिणद्वारि विजयविठलस्य स्थिते मठे गामा
56. भिषेकसमये राम विठलसंनिधौ । २६ ॥ श्रीमत्परमहंसाख्य परित्रा
57. डीशताजुषां । पदवाक्य प्रमाणाब्धिपारीणानां निरङ्कुशं २७ ॥ श्री
58. मङ्गैष्णव सिद्धान्त संस्थापन गरीयसां । रामचन्द्र पदांभोज पृ
59. जकानां मुदासदा । २८ ॥ श्रीजितामित्र तीर्थार्यपाणिपंकज ज
60. न्मनां । सर्वतन्त्रखतन्त्र श्रीरघुनन्दन योगिनां । २९ ॥ निजां
61. तेवासिनेमध्व सिद्धान्तार्थोपदेशिने । वेदवेदाङ्गतत्त्वार्थवे
62. दिनेजितवादिने । ३० । अशेषतीर्थसंचारपवित्रीकृतचेतसे विद्वत्कु
63. मुद संदोहकौमुदी प्रियबंधवे । ३१ । राजाधिराज कोटी
64. रकोटिकूटार्चिताङ्गये श्री सुरेन्द्र यतीन्द्रायभक्ताभी
65. ष्टप्रदायिने । ३२ ॥ मुदगल्लुमहादेशे मयूरक्षेत्रगं मठं । वि
66. बुधेन्द्रयर्ताद्वेभ्यः प्राग्वार्यैः समर्पितं । ३३ ॥ आने होस्
67. रु नामानां ग्रामं जनपदैर्युतं । तथा कोपलदेशेऽपि लेपगिर्य
68. भिदं परं । ३४ ॥ ग्रामंगङ्गावतीदेशे शिरुगापुरनामकं मल्ला
69. पुरं होन्नमद्वेग्रामं कुष्टिगिदेशगं । ३५ । तथाटेकलकोट्याख्य
70. देशेग्रामं मनोहरं । हेरकल्विति विख्यातं तुल्लभद्रा तटस्थित
71. ० । ३६ ॥ एवं निश्चित्य धेशैर्ग्रामपदकं सुमन्त्रिभिः निधिनिक्षेप पा
72. षाण सिद्धसाध्य जलान्वितं । ३७ ॥ अक्षीणागामिसंयुक्तं बहुबो
73. ग्यं समूहं । वापीकूपतटाकाद्यैर्ग्रहारामैश्च संयुत
74. ० । ३८ ॥ शिष्यप्रशिष्य संभोगयोग्यं विनिमयोचितं । दानार्धधर्मविक्री
75. तियोग्यभाग्यसमन्वितं । ३९ ॥ परितः प्रयुतैः स्निग्धैः पुरोहित पु
76. रोगमैः । विनुतैर्विविधैः श्रौतपथिकैर्विबुधैर्युतः । ४० ॥ श्री
77. रामराजभूपालो माननीयोमनस्विनां । सहिरण्दोदकं
78. धारापूर्वकं दत्तवान्मुदा ॥ ४१ ॥ श्रीरामराज भूपाल शास
79. नद्वीरणात्मजः । कुशलोमङ्गलाचार्योऽव्यलिखत्ताम्रशासनं ।
80. ८२ ॥ दानपालनयोर्मध्ये दानाच्छ्रेयोनुपालनं । दानात्स्वर्ग
81. मवाप्नोति पालनादच्युतं पदं ॥ ४२ ॥

III-B—

82. स्वदत्ताद्विगुणं पुण्यं परदत्तानुपालनं । परदत्तापहारेण स्वदत्त
83. ० निष्फलं भवेत् । ४४ ॥ स्वदत्तां परदत्तां वा योहरेतवमुन्धरां ।
84. पष्टिवर्षसहस्राणि विष्टायां जायते किमिः । ४६ ॥ एकैवभगिनीलोके
85. सर्वेषामेवभूभुजां । नभोज्यानकरग्राह्या विप्रदत्तावसुंध
86. रा । २६ सामान्योयं धर्मसेतुर्नृपाणां कालेकालेपालनीयो
87. भवद्भिः । सर्वनितान् भाविनः पार्थिवेन्द्रान् भूयोभूयोया
88. चते रामचन्द्रः ॥ श्री ॥

श्री विरूपाक्ष.

Transliteration.

I-B—

1. śrī | nams-tunga śiraś-chumbi chandra chāmara chāravē | trāi-lōkya-na-
2. garārambha mūla-stambhāya Śambhavē | Harēr lilā varāhasya dam-
3. shīrādamdas-sapātuvah | Hēmādri kalaśā yatra dhātri chchatra śriyam
- dadhau | kalyāṇāyastu vōddāma prathyūha timi-
4. rāpahah | sagajōpyagajōdbhūtaḥ pañchāsyēnāpi lālitaḥ |
5. jayati kshīra jaladhēr jātam savyēkshaṇam Harēh | ālambanam
6. chakōrāṇām amarāyushkaram mahah | paustastasya Purū-
7. ravā Budha-sutas tasy Ayur asyātīmajah | samjajñē Nahushō
8. Yayātir abhavat tasmāchcha Pūrus tataḥ tadvaṃsē Bharatō ba-
9. bhūva nripatis-tatsamtatau Śamtanus tatturyō Vijayōbhima-
10. nyur udabhūt tasmāt-Parikshat-tataḥ | Namdas tasyātīmajō sau sa-
11. majani navamas tasya rājñas-Chalakka kshāmāpas tat-saptama śrī narapa-
12. tir abhavat rājapūrvō narēmdrah | tāsyaśīt Śajjanēmdrō
13. daśama Uduṇṇipō vīra Hēmānurūpas tārtiyikō
14. Murārau kṛitanatir udabhūt tasya Māyāpurisah || 6 || tatturyō-
15. jani Tāta-Chinnama mahipālōnījālōkanas chāsīn mitragāṇas tatō
16. ghanatarāḥ durgāscha yēnāvritāḥ | anyē kēchana sōgnidēvanripati-
17. stasyaiva jāñē sūtō vīrō Rāghavadēvarāditi tata śrī pīṇnamō
18. bhūpatih || 7 || Āravīti nagari vibhōrabūdasya Bukkadharānīpati
19. ssutah | yēna samnuta Nṛsimharājyamapyēdhamāna mahasā sthiri-
20. kṛitam || 8 || svaḥ kāmīni svatanu kāmītibhirākshi paṇṭīm Bukkāvanīpa-tila-
21. kō navaṇūrajākshīm | Kalyāṇīm Kamala-nābha ivābdhi kanyām Mallām-
22. bikā mudavahad bahumānnyasitām || 9 || sūtēva kalaśāmbudhēh surabhi-
23. lāsugam Mādhavāt Kumāram iva Śamkarāt kulamahībhrītaḥ kanyakā
- jayam-
24. tam amara prabhōrapi Śachīva Bukkādhīpāt sutam jagati Mallamāla-
- bhata Rā-
25. marājam sutam || 10 || śrī Rāmarāja kshītīpasya chintāmaṇēh prabhūtārthi-

II-A—

26. kadambakānām Lakshmrivāmbhōruhalōcha-nasya Lakkāmbikābhū-
27. chcha kuṭumbanīti || 11 || tasyādhīkaiś samabhavat tanayas tapōbhīh Śrī-
28. ramgarāja nripatis Śasivamsadhirah | āsan samullasita-kāmītibh-irasya chi-
29. tram nētrāṇi vairi-suhṛidām cha nīramjanāni || 12 || yasya śrī Rāmarāja
30. sya vaisya iva mahībhujaḥ | prayachchhamti ka ram nityam atyartham
- bhaya-
31. kampitāḥ || 13 || yasmin sāsatyēkavirē dharitrim ēṇākshīṇām ēvakārsyam va-
32. lagnē | kautilyam tatkuṃtalē karkasatvam tadvakshōjē chāpalam tat
- katākshē ||
33. 14 || mahamti dānāni mahābhujēna kīrtēr nidānāni kṛitāni yēna | yē-
34. shām yathā samkhyatayā cha pūrvam parājītāḥ shōdasa pārthivēmdrah
35. 15 || jitaripur-animēshai stūyamānōpi nityam śasābirudara gamdō rāya-
36. rāyastamīṇḍah | prathitatara charitraḥ simha lālātakādi prakāṭitabiru-
37. dasrīh pāṭitārātīlōkah || 16 || ubhayadaḥa pītāmahō natānām abha-
38. ya padārpaṇa tatparō ripūṇām | alam ayam ari rājamānamardītya
39. khilajanair abhigīyamāna dhāmā || 17 || tāṇḍavitōdarō birudamānya
40. ra gamda tayōddamḍābalahah | karīmdrajayapamḍita virayutah | chaṇḍi
41. masāli bāhubaladamḍita vairiganah | gamdagulī manya pulimānya

42. mahābirudaḥ || 18 || sāravīramayaḥ samullasan āravīti puradā-
 43. ya nāyakaḥ | kuṇḍaliśvaraṇahābhujāśrayan maṇḍalika dharaṇi Varāha-
 44. tāṃ || 19 || ōśadhi-patyupamāyita-gaṇḍaḥ tōṣhaṇa-rūpajita samakāṃ-
 45. ḍaḥ | bhāshiya tappuva rāyara gaṇḍaḥ pōṣhaṇa nirbhara bhū vanakhaṇḍaḥ |
 46. 20 || rājādirājas tējasvī śrī rājaparamēśvaraḥ | mūru-rāyara gaṇḍā-
 47. mkaḥ pararāja-bhayaṃkaraḥ || 21 || bhāshātilaṃghya bhūpāla bhujamga
 chari-
 48. tastutaḥ | Himdurāya suratrapō dushta śārdūla mardanaḥ || 22 ||
 49. ityādi birudair nityaṃ vaṃdināṃ iṣṭa dāyakaḥ | nityāṃnadāna niratas
 satka-
 50. thāsaktamānasah || 23 || sōyam śrī Rāmarājaḥ kṣhitipati-tilakō ratna-sim
 51. hāsanasthaḥ kīrtya-nityaṃ nirasyan nriṇa Nala Nahushānasya vadyāna
 dhanyān |
 52. āsētōr āsumērōr avanisuranutaḥ svairam āchōdayādrēr āpā-
 53. schād āchalāmtād akhilahṛidayam āvarjya rājyaṃ prasāsti || 24 ||
 54. bāṇa-pāvaka-Vēdēṃdu gaṇitē Śakachihṇitaḥ | Srimati Śrīmukhē varshē
III-A—
 55. śrī Rāma-navmī dinē || 25 || dakṣiṇādvārī Vijaya Viṭhalasya sthitē mathē
 Rāmā-
 56. bhishēkasamayē Rāmaviṭhala saṃnidhau || 26 || śrīmat paramahamṣākhya
 parivrā-
 57. ḍīsatājushāṃ | padavākya-pramāṇābhi pārīṇāṇaṃ niraṃkuṣāṃ || 27 || śrī-
 58. mad Vaishṇava siddhānta saṃsthāpana-garīyasāṃ | Rāmāchandra-padāṃ-
 bhōja pū-
 59. jakānāṃ mudāsadā || 28 || śrī Jitāmitratīrthāya pāṇi-paṃkaja-ja-
 60. nmanāṃ | sarvatamtra svatamtra śrī Raghunaṃdanayōgināṃ || 29 || nijāṃ-
 61. tēvāsinē Madhvasiddhāntārthōpadēsinē | Vēdāvēdāṃga tatvārtha vē
 62. dinē jitavādinē || 30 || asēsha-tīrtha-saṃchāra pavitrikṛita-chētasē vidvat ku-
 63. muda saṃdōha kaumudi-priyabāṇdhavē || 31 || rājādhīrāja kōti-
 64. rakōti-kūṭārchitāṃghrayē śrī Surēndrayatīndrāya bhaktābhi-
 65. ṣṭha pradāyinē || 32 || Mudugallu mahādēśē Mayūrakṣhatragam matham | Vi-
 66. budhēndra yatīndrēbhyah prāgēvāryaih samarpitam || 33 || Ānēhosū-
 67. ru nāmāṇaṃ grāmaṃ janapadair yutam | tathā Koppala dēsēpi Lēpagiryā-
 68. bhidhamparaṃ || 34 || grāmaṃ Gaṃgāvatidēsi Sirugāpurānāmakam Mallā-
 69. puram Honnamatte grāmaṃ kuṣṭigidēsagam || 35 || tathā Tekkala kōṭyā-
 khyā
 70. dēsē grāmaṃ manōharam | Hērakalviti vikhyātam Tumgabhadra tatasthita-
 71. m || 36 || ēvaṃ nischitya dēśajñair grāma shatkaṃ sumantribhiḥ | nidhini-
 kshēpa pā-
 72. shāṇa siddha sādhyā jalānvitam || 37 || akṣiṇāgāmi samyuktaṃ bahu bhō-
 73. gyaṃ sabhūruham | vāpikūpatākādyair-grahārāmaishcha samyuta-
 74. m || 38 || śishya prasishya saṃbhōgayōgyaṃvinimayōchitam | dānārdha dhar
 ma vikri-
 75. ti yōgyabhāgya samanvitam || 39 || paritahprayutaih snigdhaiḥ purōhita pu-
 76. rōgamaiḥ | vinutair vividhaiḥ śrautapathikair vibudhair yutaḥ || 40 || śrī
 77. Rāmarāja bhūpālō mānanīyō manasvināṃ | sahiranyōḍakam
 78. dhārāpūrvakam dattavān mudā || 41 || śrī Rāmarāja bhūpāla śāsa
 79. nād Virāṇātmaḥ | kuśalō Maṃgaṇāchāryō vyalikhat tāmra-śāsanam |
 80. 42 || dāna-pālanayōr madhyē dānāchhṛēyōnupālanam | dānāt svarga-
 81. m avāpnōti pālanād Achyutam padam || 43 ||

III-B—

82. svadattā dviguṇaṃ puṇyaṃ paradattānupālanaṃ | paradattāpahārēṇa svadatta-
 83. ṃ nishphalaṃ bhavēt | 44 || sva-dattāṃ para-dattāṃ vā yōharēta vasuṃ dhārāṃ |
 84. shashthir varsha sahasrāṇi viśṭhāyāṃ jāyatē krimiḥ | 45 || ēkaiva bhaginī lōkē
 85. sarvēśhāṃ ēva bhūbhujāṃ | na bhōjyā na kara grāhyā vipradattā vasuṃdha-
 86. rā | 46 sāmānyōyaṃ dharmasētur nripāṇāṃ kālēkālē pālaniyō
 87. bhavadbbhiḥ | sarvānētān bhāvināḥ pāṭhivēmdrān bhūyōbbhūyō yā-
 88. chatē Rāmachandraḥ || śrī || śrī

Śrī Virūpāksha*

Note.

This grant consists of three plates, each measuring 11" by 8½" and is engraved in Telugu characters. It belongs to the reign of Rāma-Rāya and is identical in its contents with the grant of Śrī-Ranga-Rāya I published in the Report as No. 21, down to Rāma-Rāja, son of Bukka. After stating that Rāma-Rāja had a son named Śrī-Ranga Rāya by Lakkāmbikā, the record proceeds to give some details about him: Kings, trembling with fear, paid him tribute like the Vaiśyas. He eclipsed the ancient 16 kings by his 16 great gifts. He bore among others the following titles: *hosa-birudara-gaṇḍa*, *rāya-rāvutta-miṇḍa*, *ubhaya-daḷa-pitāmaha*, *biruda-mānyara-gaṇḍa* and *gaṇḍara gūḷi*. He was the chief gem in the necklace Āravīṭipura and had *simha-lalāṭa* and other insignia. The inscription then records that the rājādhirāja rājaparamēśvara, champion over the three kings, terrible to the hostile kings, champion over kings who break their word, Suratrāṇa of the Hindu kings, Rāma-Rāja, on the Śrī-Rāma-Navami day of the year Śrīmukha corresponding to the Śaka year reckoned by the arrows, the fires, the Vēdas and the moon (1435), in the presence of the god Rāma-Viṭhala at the time of the abhishēka or anointment of Rāma when the maṭha was stationed at the southern entrance of Vijayaviṭhala, granted with all the usual rights, six villages, namely, Ānehosūru, together with the maṭha at the Mayūrakshētra in Mudugalludēśa, which had been previously granted by his ancestors to Vibudhēndra yatindra, Lēpagiri in Koppaladēśa, Śirugāpura in Gangāvati-dēśa, Mallāpura and Honnamatṭe in Kushtigi-dēśa and Hērakallu situated on the bank of the Tungabhadra in Tekkala kōṭa-dēśa to (with epithets as given in the previous records Nos. 22 and 23) Surēndra yatindra, disciple of (with the usual titles) Raghunandana-yōgi, spiritual son of Jitāmitra-tīrtha. The engraver was Viraṇa's son Mangaṇāchārya. After five usual final verses the record closes with the signature śrī Virūpāksha.

Rāma-Rāja of the grant was the Āravīḍu chief and grandfather of the Rāma-Rāja who died in the battle of Tālikōṭa in 1565 A.D. and also the great-grandfather of Śrī-ranga-Rāya I. It is rather strange that the record applies paramount titles to the chief and speaks of him as if he was a regular crowned king of Vijayanagar. In fact many of the laudatory verses found in the Vijayanagar grants are repeated here in connection with the chief.

The date of the record Ś 1435 Śrīmukha sam. Rāma-Navami day, corresponds to Tuesday, 15th April 1513 A.D.

Fifth copper plate record in the same matt.

Telugu characters and Sanskrit language.

(Only the last plate) Size 11¼"×8¼".

ಅದೇ ಮಠದಲ್ಲರುವ ಐದನೆಯ ಶಾಸನ.

ತೆಲುಗು ಅಕ್ಷರ: ಸಂಸ್ಕೃತ ಭಾಷೆ.

ಪ್ರಮಾಣ ೧೧¼"×೮¼"

ಕೊನೆಯ ಹಲಗೆ ಮಾತ್ರ.

(ಮುಂಭಾಗ) —

೦ || & 10

1. ಶ್ರೀರಾಮನವಮೀದಿನೇ || ೨೫ || ದಕ್ಷಿಣದ್ವಾರಿ ವಿಜಯ ವಿಠಲಸ್ಥ ನೃತೇಮಠೇ | ರಾಮಾ
2. ಭಿಷೇಕನಮಯೇ ರಾಮ ವಿಠಲ ಸಂನ್ವಿದೌ || ೨೬ || ಶ್ರೀಮತ್ತರಮಹಂಸಾಖ್ಯ ಪರಿವ್ರಾಡೀಶತಾ
3. ಜುಷಾಂ ಪದವಾಕ್ಯ ಪ್ರಮಾಣಾಬ್ದಿ ಪಾರೀಣಾನಾಂ ನಿರಂಕುಶಂ | ೨೭ || ಶ್ರೀಮದ್ವೈಷ್ಣವ
ಸಿದ್ಧಾ
4. ಂತ ಸಂಸ್ಥಾಪನಗರೀಯನಾಂ | ರಾಮಚಂದ್ರಪದಾಂಭೋಜ ಪೂಜಕಾನಾಂ ಮುದಾಸ
5. ದಾ | ೨೮ || ಶ್ರೀ ಬಿತಾಮಿತ್ರ ತೀರ್ಥಾರ್ಥ ಪಾಣಿಪಂಕಜಜನ್ಮನಾಂ | ಸರ್ವ ತಂತ್ರ ಸ್ವತಂತ್ರ
6. ಶ್ರೀ ರಘುನಂದನಯೋಗಿನಾಂ | ೨೯ || ನಿಜಾಂತೇ ವಾಸಿನೇಮಧ್ಯಸಿದ್ಧಾಂತಾರ್ಥೋಪದೇ
7. ಶಿನೇ | ವೇದವೇದಾಂಗ ತತ್ಪಾರ್ಥವೇದಿನೇ ಬಿತವಾದಿನೇ || ೩೦ || ಅಶೇಷ ತೀರ್ಥ ಸಂಚಾರ
ಪವಿತ್ರೀ
8. ಕೃತಚೇತಸೇ | ವಿದ್ಯತ್ಕುಮುದ ಸಂದೋಹ ಕೌಮುದೀ ಪ್ರಿಯ ಬಂದವೇ | ೩೧ || ರಾಜಾಧಿರಾ
9. ಜ ಕೋಟೀರ ಕೋಟಿ ಕೂಟಾರ್ತತಾಂಪ್ರಯೇ | ಶ್ರೀ ಸುರೇಂದ್ರ ಯತೀಂದ್ರಾಯ ಧಕ್ತಾ
10. ಭೀಷ್ಮಪ್ರದಾಯಿನೇ | ೩೨ || ಮಲೇನಿತ್ಯಾಂನದಾನಾರ್ಥಂ ರಾಮಚಂದ್ರಾರ್ಚನಾಯಚಿ |
11. ತುಂಗಭದ್ರೋತ್ತರೇ ತೀರೇ ಶ್ರೀ ಲಕ್ಷ್ಮೀತ್ವರ ದೇಶಗಂ | ೩೩ || ಲೋಲೇ ನಾಮಕಂಗ್ರಾಮಂಸರೈ
12. ಸಂಪತ್ಸಮೃದ್ಧಿದಂ | ಬಸವಾಪ್ಪಣೀಯೇವಿ ಮಲ್ಲೂರೋರಪ್ಯದ ಸ್ಥಿತಂ | ೩೪ || ದೇಶೇಶ್ರೀತು
13. ಂಗ ಭದ್ರಾಯಾಃ ದಕ್ಷಿಣಂತೀರಮಾಶ್ರಿತಂ | ಕಂವಾರ ಕಚ್ಚಿನಾಮಾನಂ ಗ್ರಾಮಮತ್ಯಂತ
14. ಸುಂದರಂ | ೩೫ || ಕುಮುದ್ವತೀನದೀತೀರೇಶ್ರೀರಚ್ಚೇಹಳ್ಳ ದೇಶಗಂ ಗ್ರಾಮಂಚಟಕಮೊ
15. ರಚಿ ನಾಮಕಂ ಶುಭದಾಯಕಂ | ೩೬ || ಏವಂಗ್ರಾಮತ್ರಕಂಧರ್ಮತತ್ಪರೈಸ್ಸಚೈಸ್ಸಹ | ನಿಧಿ
16. ನಿಕ್ಷೇಪ ಪಾಪಾಣಿ ನಿಧಿ ಸಾಧ್ಯ ಜಲಾನ್ವಿತಂ | ೩೭ || ಅಕ್ಷೀಣಾಗಾಮಿ ಸಂಯುಕ್ತಂ ಬಹು
17. ಭೋಗ್ಯಂ ಸಫೂರುಹಂ | ಪಾಪೀಕೂಪ ತಟಾಕಾದ್ಯೈ ಗೃಹಾರಾಮೈಶ್ಚ ಸಂಯುತಂ |
18. ೩೮ || ಶಿಷ್ಯ ಪ್ರಶಿಷ್ಯಸಂಭೋಗಯೋಗ್ಯಂ ವಿನಿಮಯೋಚಿತಂ | ದಾನಾರ್ಥ ಧರ್ಮ ವಿಕ್ರೀತಿ
19. ಯೋಗ್ಯಭಾಗ್ಯ ಸಮನ್ವಿತಂ || ೩೯ || ಪರೀತಃ ಪ್ರಯುಕ್ತೈಃ ಸ್ನಿಗ್ಧೈಃ ಪುರೋಹಿತಪು
20. ರೋಗಮೈಃ | ವಿನುಕ್ತೈಃ ವಿವಿಧೈಃ ವ್ರಾತ ಪಥಿಕ್ವಿವಿಬುಧೈರ್ಯುತಃ || ೪೦ || ಶ್ರೀರಾಮ
21. ರಾಜ ಭೂಪಾಲೋ ಮಾನನೀಯೋಮನಸ್ವಿನಾಂ | ಸಕಿರಣೀದಕಂ ಧಾರಾಪೂ
22. ರ್ವಕಂ ದತ್ತವಾನ್ಮದಾ || ೪೧ || ಶ್ರೀ ರಾಮ ರಾಜ ಭೂಪಾಲ ಶಾಸನಾದ್ವೀರಣಾತ್
23. ಜಃ ಕುಶಲೋ ಮಂಗಣಾಚಾರೋ ವ್ಯಲಿಖತ್ತಾಮ್ ಶಾಸನಂ | ೪೨ || ದಾನಪ್ಪಾಲ
24. ನಯೋರ್ಮಧ್ಯೇ ದಾನಾಭೇಯೋನುಪಾಲನಂ | ದಾನಾತ್ಪರ್ಗಮವಾಪ್ನೋ
25. ತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ || ೪೩ || ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ
26. ನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಭವೇತ್ || ೪೪ || ಸ್ವದತ್ತಾ
27. ಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತ ವಸುಂದರಾಂ | ಪಪ್ಲಿವರ್ಷಸಹಸ್ರಾಣಿ

(ಹಿಂಧಾಗೆ) —

28. ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಮಿಃ || ೪೫ || ಏಕೈವ ಭಗಿನೀ ಲೋಕೇ ಸರ್ವೇಷಾಮೇವ
29. ಧೂಮಜಾಂ | ನಭೋಜ್ಯಾ ನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾ || ೪೬ ||
30. ಸಾಮಾನ್ಯೋಮಂ ಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ ಕಾರೇಕಾರೇ ಪಾಲನೀಯೋದವದ್ಧಿ
31. : ಸರ್ವಾನೇತಾಃ ಧಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾಃ ಧೂಯೋದಯೋಯಾ
32. ಚತೇ ರಾಮಚಂದ್ರಃ || ೪೭ || ಶ್ರೀ
(ಕನ್ನಡಕ್ಕರದಲ್ಲ) ಶ್ರೀ ವಿರೂಪಾಕ್ಷ

೦ || ೩ || ೦

1. ಶ್ರೀ ರಾಮನವಮೀದಿನೇ | ೨೫ || ದಕ್ಷಿಣದ್ವಾರಿ ವಿಜಯ ವಿಠಲಸ್ಯ ಸ್ಥಿತೇ ಮಠೇ | ರಾಮಾ
2. ಭಿಷೇಕಸಮಯೇ ರಾಮ ವಿಠಲ ಸಂಪ್ರಿದೌ || ೨೬ || ಶ್ರೀಮತ್ಪರಮಹಂಸಾಖ್ಯ ಪರಿವ್ರಾಜಿಷತಾ
3. ಜುಷಾಂ | ಪದವಾಕ್ಯ ಪ್ರಮಾಣಾಽಪಿ ಪಾರಿಣಾಂ ನಿರಂಕುಶಂ | ೨೭ || ಶ್ರೀಮದ್ವಿಷ್ಣವ ಸಿದ್ಧಾ
4. ಸ್ತ ಸಂಸ್ಥಾಪನಗರೀಯಸಾಂ | ರಾಮಚಂದ್ರ ಪದಾಂಭೋಜ ಪೂಜಕಾಂ ಮುಧಾ ಸ
5. ದಾ | ೨೮ || ಶ್ರೀಜಿತಾಮಿತ್ರತೀರ್ಥಾರ್ಯ ಪಾಣಿಪಂಕ್ತಜನ್ಮನಾಂ | ಸರ್ವತನ್ತ್ರ ಸ್ವತನ್ತ್ರ
6. ಶ್ರೀರಘುನಂದನಯೋಗಿನಾಂ | ೨೯ || ನಿಜಾಂತೇವಾಸಿನೇ ಮಧ್ವಾಸಿದ್ಧಾಂತಾರ್ಥೋಪದೇ
7. ಶಿನೇ ವೇದವೇದಾಙ್ಗ ತತ್ವಾರ್ಥವೇದಿನೇ ಜಿತವಾದಿನೇ || ೩೦ || ಅಶೇಷತೀರ್ಥಸಂಚಾರಪವಿತ್ರೀ
8. ಕೃತಚೇತಸೇ | ವಿವ್ರತಕುಮುದಸಂದೋಹ ಕೌಮುದೀಪ್ರಿಯವಂಧವೇ | ೩೧ || ರಾಜಾಧಿರಾ
9. ಜ ಕೌಡೀರಕೋಟಿಕೃಟಾರ್ಚಿತಾಗ್ರೇ | ಶ್ರೀಸುರೇಂದ್ರತೀರ್ಥಾಯ ಭಕ್ತಾ
10. ಭೀಷ್ಮಪ್ರದಾಯಿನೇ | ೩೨ || ಮಠೇ ನಿಯಾಂನದಾನಾರ್ಥ ರಾಮಚಂದ್ರಾರ್ಚನಾಯ ಚ |
11. ತುಂಗಭದ್ರೋತ್ತರೇತಿರೇ ಶ್ರೀಲಕ್ಷ್ಮೀಶ್ವರೇಶಗಂ | ೩೩ || ಟೊಲಲಿನಾಮಕಂ ಗ್ರಾಮಂ ಸರ್ವ
12. ಸಂಪತ್ಸಮೃದ್ಧಿದಂ | ವಸವಾಪದ್ಮಣೀಯೇಪಿ ಮಲ್ಲೂರಂಭ್ಯಧಸ್ಥಿತಂ | ೩೪ || ದೇಶೇಶ್ರೀ ತು
13. ಕ್ಲಮದ್ರಾಃ ದಕ್ಷಿಣಂ ತೀರಮಾಶ್ರಿತಂ | ಕೆಮಾರ ಕಡ್ಡೆನಾಮಾನಂ ಗ್ರಾಮಮತ್ಯಂತ
14. ಸುಂದರಂ | ೩೫ || ಕುಮುದತೀರದೀಪೀರೇ ಶ್ರೀರಘೋಹಿಲಿ ದೇಶಗಂ ಗ್ರಾಮಂ ಚ ವಿಕ್ರಮೋ
15. ರತಿ ನಾಮಕಂ ಶುಭದಾಯಕಂ | ೩೬ || एवं ಗ್ರಾಮತ್ರಯಂ ಧರ್ಮತತ್ಪರೇ ಸ್ವವಿವೇಕಸಹ | ನಿಧಿ
16. ನಿಕ್ಷೇಪ ಪಾಪಾಣ ಸಿದ್ಧಸಾಧ್ಯಜಲಾನ್ವಿತಂ | ೩೭ || ಅಕ್ಷೀಣಾಗಾಮಿ ಸಂಯುಕ್ತಂ ಬ್ರಹ್ಮ
17. ಭೋಗ್ಯಂ ಸಮೃದ್ಧಂ | ವಾಪೀಕೃಪತಟಾಕಾಢೈ ಬ್ರಹ್ಮಾರಾಮೇಶ್ವ ಸಂಯುತಂ |
18. ೩೮ || ಶಿಷ್ಯಪ್ರಶಿಷ್ಯ ಸಂಭೋಗಯೋಗ್ಯಂ ವಿನಿಮಯೋಚಿತಂ | ದಾನಾರ್ಥ ಧರ್ಮವಿಕೀರ್ತಿ
19. ಯೋಗ್ಯಭಾಗ್ಯಸಮನ್ವಿತಂ || ೩೯ || ಪರೀತಃ ಪ್ರಯುತೈಃ ಸ್ನಿಗ್ಧೈಃ ಪುರೋಹಿತ ಪು
20. ರೋಗಮೈಃ | ವಿರುತೈಃ ವಿವಿಧೈಃ ಶ್ರೌತ ಪಥಿಕೈಃ ವಿವಿಧೈಃ || ೪೦ || ಶ್ರೀರಾಮ
21. ರಾಜಭೂಪಾಲೋ ಮಾನನೀಯೋ ಮನಸ್ವಿನಾಂ | ಸಹಿರಣ್ಯೋದಕಂಧಾರಾಪು
22. ರ್ವಕಂ ದತ್ತವಾನ್ಮುಧಾ || ೪೧ || ಶ್ರೀರಾಮರಾಜಭೂಪಾಲಶಾಸನಾಧೀರಣಾತ್ಮ
23. ಜಃ ಕುಶಲೋ ಮಂಗಲಾಚಾರ್ಯೋ ವ್ಯಲಿಖಿತಾಂಶಾಸನಂ | ೪೨ || ದಾನಪಾಲ
24. ನಯೋರ್ಮಧ್ಯೇ ದಾನಾಙ್ಗಯೋನುಪಾಲನಂ | ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ರೋ
25. ತಿ ಪಾಲನಾದ್ವಯುತಂ ಪದಂ || ೪೩ || ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ
26. ನು ಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ || ೪೪ || ಸ್ವದತ್ತಾಂ
27. ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತ ವಸುಂಧರಾಂ | ಪಞ್ಚವರ್ಷಸಹಸ್ರಾಣಿ
28. ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಮಿಃ | ೪೫ || ಏಕೈವ ಭಗಿನೀಲೋಕೇ ಸರ್ವೇಷಾಮೇವ
29. ಭೂಜಾಂ | ನ ಭೋಜ್ಯಾ ನ ಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾ || ೪೬ ||
30. ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ ಕಾಲೇ ಕಾಲೇ ಪಾಲನೀಯೋ ಭವದ್ಧಿ
31. : ಸರ್ವಾನೇತಾನ್ ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ ಭೂಯೋ ಭೂಯೋ ಯಾ
32. ಚತೇ ರಾಮಚಂದ್ರಃ || ೪೭ || ಶ್ರೀ

ಶ್ರೀ ವಿರೂಪಾಕ್ಷ

Transliteration.

III-A—

1. śrī Rāmanavamīdinē | 25 || dakṣiṇādvāri Vijaya Viṭhalasya sthitē maṭhē Rāmā-
2. bhishēka-samayē Rāmaviṭhala saṁnidhau | 26 || śrīmat parama haṁsākhyā parivrāḍīsatā-
3. jushāṁ | padavākya pramāṇābdhi pārīṇānāṁ niraṁkuṣaṁ | 27 || śrīmad Vaish-
nava siddhā-
4. mta saṁsthāpana-gariyasāṁ | Rāmachandra padāmbhōja pūjakānāṁ mudā sa-
5. dā | 28 || śrī Jitāmītra tīrthārya pāṇi-paṁkaja janīnanāṁ | sarvataṁtra
svataṁtra
6. śrī Raghunādana yōgināṁ | 29 || nijāmtēvāsine Madhva siddhāntārtho-
padē-
7. sinē | Vēda-Vēdāṅga tatvārtha vēdinē jītavādinē | 30 || asēsha tīrtha
saṁchāra pavitri-
8. kṛita chētāsē | vidvat kumuda saṁdōha kaumudī priya bāṁdhavē | 31 ||
rājādhi rā-
9. ja kōṭira kōtikūtārchitāṅghrayē | śrī Surēndra yatīndrāya bhaktā-
10. bhīṣṭa-pradāyinē | 32 || maṭhē nityānna dānārthaṁ Rāmachandrarchanāya
cha |
11. Tūṅgabhadrōttarē tirē śrī Lakṣmīśvara dēśagaṁ | 33 || Tṭhōlali nāmakaṁ
grāmaṁ sarva
12. sampat saṁriddhidāṁ | Basavāpattāṇiyē pi Mallūrōrapyaḍha sthitāṁ | 34 ||
dēśē śrī Tu-
13. ṁgabhadrāyālī dakṣiṇāṁ tirāmāśritāṁ | Kaṁṇārakatte nāmānaṁ grāma-
matyāṁta
14. suṁdaraṁ | 35 || Kumudvatī nadi tirē śrī Raṭṭēhalli dēśagaṁ grāmaṁcha
Chikka Mo-
15. raṭi nāmakaṁ śubhadāyakaṁ | 36 || ēvaṁ grāma-trikaṁ dhārma tatparais-
sachivais-saha | nidhī
16. nikshēpa pāshāṇa siddha sādhyā jalānviṭaṁ | 37 || akṣhīṇāgāmi samyuktaṁ
bahu
17. bhōgyaṁ sabhūruhaṁ | vāpi-kūpa taṭākādyai grahārāmāischa samyutaṁ |
18. 38 || śishya praśishya saṁbhōgayōgyaṁ vinimayōchitaṁ dānārtha dhārma
vīkriti
19. yōgyabhōgya samanviṭaṁ | 39 || paritaḥ prayutaiḥ snigdhaiḥ purōhi-
ta pu-
20. rōgamaiḥ | Vinutāir vividhair sranta pathikair vibudhair yutaḥ | 40 || śrī
Rāma
21. rāja bhūpālō mānanīyō manasvināṁ | sahiranyōdakaṁ dhārāpū
22. rvakaṁ dattavān mudā | 41 || śrī Rāma rāja bhūpāla śāsanāt Virapārtma-
jah kuśalō Maṁgaṇāchāryō vyalikhat tāmra śāsanāṁ | 42 || dānappāla-
23. nayōr madhyē dānāchbrēyōnupālanāṁ | dānāt svargam avāpnō-
24. ti pālanād achyutaṁ padaṁ | 43 || svadattā dvigūṇaṁ puṇyaṁ paradattā-
nupālanāṁ | paradattāpahārēṇa svadattaṁ nishphalaṁ bhavēt | 44 ||
svadattā
25. ṁ paradattāṁ vā yōharēta vasumdharaṁ | shashṭhivarsha sahasrāṇi

III-B—

26. viśṭhāyāṁ jāyatē krimiḥ | 45 || Akaiṇa bhagīnī lōkē sarvēśhām ēva

29. bhūbhujām¹ na bhōjyā na kara grāhyā vipradattā vasumdhara || 46 ||
 30. sāmānyōyam dharmasētur nripānam kālēkālē pālaniyō bhavadbhi-
 31. ḥ sarvān ētān bhāvinaḥ pāthivēmdrān bhūyōbhūyō yā-
 32. chatē Rāmachandraḥ || 47 || śrī

śrī Virūpāksha

Note.

The present inscription is incomplete, only the last plate measuring $11\frac{1}{2}'' \times 8\frac{1}{2}''$, being available. This record also, like the previous one, belongs to the reign of the Āravīḍu chief Rāma-Rāja, grandfather of the Rāma-Rāja who died in the battle of Tālikōṭa.

The inscription, as it is, begins with the statement that this grant, consisting of three villages, was also made to the same svāmi Surēndrayatīndra on the Śrīrāma-Navami day in the presence of the god Rāma-Viṭhala at the time of the abhishēka or anointment of Rāma when the maṭha was stationed at the southern entrance of Vijaya-Viṭhala, for the daily distribution of food in the matt and for the worship of the god Rāmachandra. The villages granted were Tolali on the northern bank of the Tungabhadra in Lakshmēśvara-dēśa, Kamnārakatte on the southern bank of the same river below Mallūru in Basavāpaṭṇa-dēśa and Chikka-Moralī on the bank of Kumudvati in Raṭṭeballi. The concluding portion is identical with that of the previous inscription. The engraver was the same individual. Regarding the date only the Śrī Rāma-Navami day is mentioned; the other details are not available.

25

Sixth copper plate record in the same matt. [Plate XIII].

Nāgari characters and Sanskrit language. 3 plates with ring and seal.

Size $10\frac{1}{2}'' \times 7\frac{1}{2}''$.

ಅದೇ ಶ್ರೀ ರಾಘವೇಂದ್ರಸ್ವಾಮಿಗಳವರ ಮಠದಲ್ಲಿರುವ ಆರನೆಯ ತಾಮ್ರಶಾಸನ.

ನಾಗರಾಕ್ಷರ: ಸಂಸ್ಕೃತಭಾಷೆ.

ಪ್ರಮಾಣ ೧೦½"×೭½".

(ಮೂರು ಹಲಗೆಗಳು: ಉಂಗುರ ವರಾಹ ಮೊಹರು ಸಹ)

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ) —

1. ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ | ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ
2. ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಅವ್ಯಾದ ವ್ಯಾಜ ಕಾರುಣ್ಯ ನು
3. ಲಭಃ ಕಲಭಾನನಃ | ವಾರೀಂ ಗೌರೀಪತೇ ರಂಕ ಪರ್ಯಂಕೋಯಸ್ಕೃತಸ್ಕೃತೇ ಪಾಯಾನ್ಮಾಯಾವರಾ
4. ಹೋಯಮವನೀ ಸಲನೀಂ ಬರಾತ್ ನಿಂಭೋರುದ್ಧರತೋ ಯಸ್ಯ ದಂಷ್ಠಾ ತತ್ಕಂದತಾಂ ದಧೌ |

ಅಸ್ತಿ ಶ್ರೀ

5. ಹೇತುರಬ್ಧಾ ನಾಂ ಹರದ್ಧೃಕ್ಷಣಮೀಕ್ಷಣಂ | ಮೋಕ್ಷ ಲಕ್ಷ್ಮೀ ವಿರಾಸೈಕ ಮುಕುರೋನಿಧಿ ರಾಜನಾಂ |
6. ಯಸ್ಯ ವಂಶ ಭುವಾಂ ರಾಜ್ಯಾಂ ಯತೋವೃದ್ಧಿ ಚಿಕೀರ್ಷಯಾ | ಮುಹುರಭ್ಯಾಸ ಕಾಕ್ಷೀವ ರಾಜ್ಯೋ ವರ್ಧಯತೇ ಕ

7. ರಾಂ | ನಿಶಾಂತೇಗ್ಗಿ ಶಿಖಾ ಗರ್ಭಾಲ್ಲದ್ದೇಯೇನಾತ್ಮತೇಜಸಿ | ಅಬ್ಬ ಬಂಧಾಲಯಾದಾನೀದಲಿ ಬಂದೀ
8. ವಿವೋಕ್ಷಣಂ | ತತೋಜನಿಮನೀಪಯಾ ಸಕಲಧರ್ಮ ಮರ್ಮ ಸ್ವತಾ ಮಹೀಪತಿ ಶಿಖಾಮಣಿ
9. ಮರ್ಮನು ರಿತಿ ಪ್ರತೀತಃ ಕ್ಷಿತಾ | ಯದಾನನ ವಿಧೂದಿತಾ ಮಿಹನಿವೀಯ ನೀತಿಂ ಸುಧಾಮ ಭಂಗು
10. ರತರಂ ಭವತ್ಯುಬಲಮಂಗಮುರ್ವಿಭುಜಾಂ | ತದೀಯ ವಂಶೈಕ ಮಣಿಸ್ತತೋಭೂದಿಕ್ಷಾಕುರಿಂಧಾ
11. ನ ಗುಣೋ ನೈವೇಂದ್ರಃ | ಯೋ ಮಂಡರಾಧೀಶ್ವರ ಹಾರವರ್ಷಾಂ ಮದ್ವೈಯಯೌ ನಾಯಕ ತಾಂ ಮಹಿಮಾ |
12. ಜಜ್ಞೇನ್ಯ ವಂಶೇ ಜಗತೀಶ್ವರಾಂಶಃ ಕಕುಸ್ಥನಾಮೌಕಮಿತಾ ಧರಣ್ಯಾಃ ಯದ್ವಾಹನತ್ವೇನ ಯ
13. ಯಾ ರಣಾಗ್ರೇ ವೃಷಾಭಿಧಾನಂ ವಿಭುಧಾಭಿನಾಹಃ | ರಘುರಿತಿ ರಜನೀ ಕರೋ ಯಥಾಬ್ದೇರ
14. ವನಿಬರಾದಿರಭೂದಮೂಷ್ಯ ವಂಶಾತ್ | ವಿಘಟಿತ ಪರ ಚಕ್ರ ದೃಷ್ಟ ವೀರ್ಯಾಃ ಕುವಲಯಮುಲ್ಲ
15. ಶಿತಂ ಗುಣೈರ್ಯದೀರ್ಯಾಃ | ಅನೀತ್ಯತಾಪ ನಿಧಿರಸ್ಯ ಕುಲ ಪ್ರದೀಪಃ ಕೀರ್ತ್ಯಾದ್ಯುತೋ ದಶರಥ
16. ಕ್ಷತಿವಾಲವರ್ಯಾಃ | ಯಸ್ಯಾಬ್ಜಲಜ್ಜಗತಿಧಾಮ ಯಥಾ ತಥಾನನ್ನೇತ್ರಾಣಿ ದತ್ಯ ಸುದೃಶಾಂ
17. ಚ ನಿರಂಜನಾನಿ | ಜಾತಾ ಸ್ತಸ್ಯ ಮಹಾಶ್ವಮೇಧ ಸುಕೃತಾ ಶ್ಚಾಸ್ತಾತ್ಪುಮರ್ತ್ಯಾ ಯಥಾ ಚತ್ವಾ ರಸ್ತನ
18. ಯಾಸ್ತ ಥೇಷುಚ ಗುಣೈರ್ಬ್ಯಾಯಾನ್ಸ ಮಾಯಾನಿಧಿಂ | ಜಿತ್ವಾ ರಾವಣಮಾಹವೇ ತ್ರಿಜಗತಾಂ ರಾವೋಯಮಾ
19. ವೋದನ ಸ್ತ್ರೀತಾ [ರಾ] ಜ್ಯ ರಮೇ ಸಮೇತ್ಯ ವಪ್ಸಥೇ ಸಾಕೇತ ಭದ್ರಾಸನೇ ರಾಘವೇಣ ರವಿ [ವಂ] ಶ ಕೇತು
20. ನಾ ನ್ಯಾಪಿಶೇ ನೃಪತಿ ಸಂತತಿ ಕ್ರಮೇ | ಆ ವಿರಾನುರವತಿ ಧುರಂದರಾ ಮಂದರಾಚಲ ಭುಜಾ
21. ಮಹೀಭುಜಃ | ತೇಷಾಂ ವಂಶೇ ಶಿವಮಾಹಾನಿರಾ ನೀಲಕ್ಷ್ಮೀಶಾಲೀ ಲಬಿ ಭೂವಾಲವರ್ಯಾಃ | ಸಂಗೋ
22. ಮಾಗ್ರೇ ಯಶ್ಚರಾಸಾರಪಾಶೇ ಶ್ಯಾಂಕಿಂ ನೀನೈ ಶೌರ್ಯ ಬಕ್ಷೀರಿಪೂಣಾಂ ಅನ್ಯಾದಶೇಷ ಭುವನಾವನ
23. ವಾರಿಜಾಕ್ಷಾತ್ಪ್ಲಂಗಾರ ರಾಜವದಜಾಯತ ಶಿಂಗರಾಜಃ ಧನ್ಯಾ ಗುಣೇನ ಧರಣೀ ವಲಯೈಕ ರ
24. ತ್ವಂ ಚೆನ್ನಾಂಬಿಕ ರತಿರಿವಾಜನಿತಸ್ಯ ದೇವೀ | ಸಮಸ್ತ ಮಥ ತತ್ಪುತಸ್ತಕಲ ರಾಜ ಭೂವಾ
25. ಲಕೋ ಭುಜೇನ ಜಗತೀಭರಂ ಭುಜಗರಾಜ ಧಾಸಾವಹಾ ಹಿಮಾಂಶುರಿವ
26. ರೋಹಿಣೀಂ ಹೃದಯ ಹಾರಿಣೀ ಸದ್ಗುಣೈರಮೋದತ ಸಧರ್ಮಿಣೀ ಮಯಮವಾ
27. ಪ್ಯ ತಿಪ್ಪಾಂಬಿಕಾಂ | ಯಸ್ಯ ನಿಶ್ರಾಣನಗುಣಂ ಲಬ್ಧು ಕಾಮಾಸ್ಸುರದ್ರುಮಾಃ |
28. ತಪಸ್ಕೃತಿ ಜಟಾವಂತಸ್ಯ ಪರ್ವತಟಿನೀ ತಟೇ | ತತಸ್ತ ಜಿತ್ವಾ ಧರಣೀ
29. ಮ ಶೇಷಾಂ ಸಮೇಧಿತ ಸ್ತ್ರೀಸ್ತಲಕ ಕ್ಷತಿಂದ್ರಃ | ದೀರೌ ಕುಮಾರೌ ಜೇದಂತಿಮ
30. ಭೂಪರಂಗಾಧಿಪಾಬ್ಯೌ ಲಭತೇಸ್ತತಸ್ತ್ಯಾಂ | ವದಾನ್ಯ ತಿಲಕಂ ಮಹೀವ
- (2ನೆಯ ಕಲಗಯ ಮುಂಧಾಗ) —
31. ಲಯ ಸಾರ್ವಭೌಮಂ ಗುಣೈರ್ವಿನೀತಮಮಿತೌಜಸಂ ವಿಜಿತ ವಿದ್ವಿ
32. ಪಂ ಲೀಲಯಾ | ಸಲಬ್ಧು ಮಿಹ ನಂದನಂ ಸಕಲ ವಿದ್ವದಾನಂದನಂ ತಯಾ ಸಹ ವಿ
33. ನಿರ್ಮಮೇ ತದನು ರಂಗನಾಥಾಚ್ಚನ ಹರಿರಥ ತಿವ್ರಮಾ ಸಲಕ ಭೂವರಯೋರನಯೋಃ
34. ಪರಿ ಚರಣೈರಿತಃ ಪ್ರಕಟ ದಿವ್ಯ ತನುಃ ಸ್ವಪನೇ ತಿರುಮಲದೇವರಾಯ ಇತಿ ದೀರ
35. ತರೋ ಯುವಯೋರ್ಜ್ಜಯತು ಸುತೋಮದಂಶ ಇತಿ ಜಾತುಜಗಾದ ಮುದಾ |
36. ಅಥ ಮುರರಿಪೋರಂಶೋ ಬಂಶೇರವೇರವತೀರ್ಣವಾನ್ಸ ಸಲಕ ನೃಪ
37. ತೇಃ ಪುಣೈ ಸ್ವಾಮ್ರಾಜ್ಯ ಲಕ್ಷಣ ಲಕ್ಷತಃ | ತಿರುಮಹಾರಾಯಃ ಕೇಯೂರಯ
38. ಸ್ವಕಲಾಂ ಮಹೀಂ ವಿಜಯನಗರಾದೀಶ ಸಿಂಹಾಸನೇ ವಿಲ ಸತ್ಯಸೌ |
39. ವಿಪ್ರಾತ ವಿಕ್ರಾಂತಿ ನಯಸ್ಯ ಯಸಾ ಪಟ್ಟಾಭಿವೇಕೇ ನಿಯತಂ ಪ್ರಜಾನಾಂ |
40. ಅನಂದದಾಪ್ತರಭಿಷಿಚ್ಛಮಾನಾ ದೇವೀ ಪದಂ ದರ್ಶಯತೇ ಧರಿತ್ರಿ | ವಿರಾ
41. ಜತೇ ಯಸ್ಯ ವಿರೋಧಿ ಕಾಮಿನೀ ಸ್ತನಾಂತರೇ ಸಾಂಜನ ಬಾಪ್ತೋರಣೀ | ಪ್ರವೇಶ

42. ಮಾರ್ಗಃ ಕಿಲಪತ್ರವಲ್ಲರಿ ವಿಸ್ತಂಭಣೋ ವಿಕ್ರಮಜಾತವೇದಸಃ | ಚತ್ರಂನಾಂತ
 43. ಸ್ತರಲ ಇತಿ ಯದ್ವಿದ್ಯುತಶ್ಚ ತ್ವ ಭೂಭೃನ್ಯುಕ್ತಾಹಾರೋ ಭವತಿಯದಯಂ ತದ್ವಿಚಿತ್ರಂ
 44. ಗುಣೇನ | ಗಾಡಂ ಬಂಧೋನಪರಿರಥತೇ ಯಚ್ಚಕಂಠಂ ಪ್ರಿಯಾ ಯಾನ್ಯಾ ಸಂಧತ್ತೇಯದಪಿ
 45. ನಿತರಾಂ ಯಸ್ಯ ಭೂಪಾಲ ಮೌರೇಃ | ಅವಾಪ್ತ ಸತ್ಯಃ ಶ್ರೀ ಹೇತು ರಾಧಾರಸ್ಸರ್ವ ಭೂಭೃತಾಂ
 46. ರಾಜತೇ ವಾಹಿನೀ ನಾಥೋ ರತ್ನಾನಾಮ ಕರಶ್ಚಯಃ | ತುಂಗಾಮೇವ ದಯಾಂ ಪದಾಂಬು
 47. ಜಯುಗಂ ಶೋಣಂಚ ಕೃಷ್ಣಾಂ ತನುಂ ರಕ್ತಾನೀಲ ಶಿತಾಂತ್ರಿ ವೇಣ ಮನಘಾಂ ವೀಕ್ಷಾಂ ಗಿ
 48. ರಂ ನರ್ಮದಾಂ | ತೀರ್ಥಾ ನೀತಿ ಸಮಾವ ಹತ್ಯವ ಯಮೈಃ ಶ್ರೀರಂಗಶಾಯೀ ವಿಭುಃ ಪ್ರಾ
 49. ಯೋ ಯಸ್ಯ ವಿಶೇಷ ಭುಕ್ತಿ ಮುದಿತಃ ಪಟ್ಟಾಭಿಷೇಕ ಶ್ರೀಯೇ | ಶಾಖಾ ಪುಷ್ಪ ಪ
 50. ರಾಗ ಐಷನ ಪುನ ತತ್ಸ್ವರ್ಯ ಧೂಲೀ ಭರಸ್ಸಿಂಹಾನಾಂ ನಿನದೋ ಯಮೇವನಭ
 51. ಟ ಕ್ಷೇಡಾರವೇ ಭೈರವಃ | ಶೃಂಗಾಗ್ರಾದುಪರಾ ಸ್ವಯಂ ನಿಪತಿತಾ ನೋ ಯಂತ್ರನಾ
 52. ರೋದರಾ ದಿತ್ಯಾನ್ಯಾಸ ಯತೇದರಿಷು ಚಕಿಂ ಯದ್ವೈರಿ ಕಾಂತಾ ಪತಿಂ |
 53. ಮಹಾಂತಿ ದಾನಾನಿ ಮಹಾಭುಜೇನ ಕೀರ್ತೇನಿದಾನಾನಿ ಕೃತಾನಿ ಯೇನ | ಐ
 54. ಪಾಂ ಯಥಾ ಸಂಬೃತಯಾಂಚ ಪೂರ್ವೇ ಪರಾಜಿತಾ ಪ್ಷೋಡಶ ಪಾರ್ಥಿವೇಂದ್ರಾಃ |
 55. ರಾಜಾಧಿರಾಜಸೇವಸ್ಯೇ ಶ್ರೀರಾಜ ಪರಮೇಶ್ವರಃ | ಮೂರು ರಾಯರ ಗಂ
 56. ಡಾಂಕಃ ಪರರಾಜ ಭಯಂಕರಃ | ಭಾಷಾತಿ ಲಂಘ್ಯಭೂಪಾಲ ಭುಜಂಗ ಇತಿ
 57. ವಿಶ್ರುತಃ | ಹಿಂದುರಾಯ ಸುರತ್ರಾಣೋ ದುಷ್ಪಶಾದೂಲ ಮರ್ದನಃ | ಇತ್ಯಾದಿ
 58. ಬಿರುದೈರ್ವಂದಿತತ್ಯಾ ನಿತ್ಯಮಭಿಷ್ಠತಃ | ಕಾಂಭೋಜ ಭೋಜ ಕಾಲಂಗ
 59. ಕರಹಾಟಾದಿ ಪಾರ್ಥಿವೈಃ | ಸೌವಿದಲ್ಲಪದಂ ಪ್ರಾಪ್ತೈಃ ಸ್ಪಂದಶಿತ ನೃಪೋವ

(2ನೆಯ ಹಲಗೆಯ ಹಿಂದಾಗ) —

60. ದಃ | ದಶಮುಖ ಮಿವಜಿತ್ಯಾ ದರ್ಶಿತಂ ಮೈರಿವರ್ಗಂ ರಘುಪತಿರಿವ ನೀತಾಂರಾ
 61. ಜ್ವಲಕ್ಷ್ಮೀ ಮುಖೇತಃ | ನಯನಿಧಿರಬಲಾನಾಂ ರಂಜಕೋಯಂ ಪ್ರಜಾನಾಂ ವರತಿ
 62. ರುಮಲರಾಯೋ ವರ್ಧತೇ ಧದ್ರಪೀಲೇ | ಅಬ್ಜಂಗಾಮಾಯ ಶೀತಾಂಶು ಗಣತೇ ಶಕವ
 63. ತ್ಸರೇ | ಶುಭ ಕೃದ್ವತ್ಸರೇ ಮಾನಿಮಾಘೇ ಧಾರ್ಗವ ವಾನರೇ | ಕೃಷ್ಣಪಕ್ಷೇ ಚತುರ್ದಶ್ಯಾಂ ಶಿವ
 ರಾತ್ಯಾಂ ಮಹಾತಿಥೌ | ತುಂಗಭದ್ರಾ ನದೀತಿರೋ ಶ್ರೀವಿರೂಪಾಕ್ಷನಂ
 64. ನಿಧೌ | ಜಾಂಬುನದಾ ದಿವ್ಯಕೋದಂಡ ಜಂಬುನಾಥ ಪ್ರಭಾವತಃ | ಪ್ರಾಪ್ತಕಾಲತ್ರಯೋ
 65. ದಂತ ಪರಿಜ್ಞಾನಾಯ ಧೀಮತಾ | ಶ್ರೀಕಂಠಭಕ್ತಿಮಂದಾರ ವಲ್ಲಕಾಮಾ ಚೇತ |
 66. ಸೇ | ನಿರಹಂಕಾರ ಚಿತ್ತಾಯ ಚಿತ್ರಂ ರೋಕ ಹಿ
 67. ತೈಷಿಣೀ | ವೀರಶೈವಾಗ ಮಜ್ಜಾಯ ವಿಜಿತಾಂತರ ಮೈರಿಣೀ ಪ್ರ
 68. ಥಿತಾಯ ಕ್ಷಿತಾವೇಮೆ ಬನವೇಂದ್ರತಪಸ್ವಿನೇ | ವಲತೇ ಹಸ್ತಿ
 69. ನಾವತ್ಯಾವಿಖ್ಯಾತಂ ಮೂಡನಾಡುಗಂ | ಕುರ್ಗುಗೋಡು ಸುನೀಮಾಂ
 70. ತರ್ಥಾವಂಚಾಪಿ ಸಮಾಶ್ರಿತಂ | ದೋರಹಳ್ಳಿತಿ ವಿಖ್ಯಾತಾದ್ಧ್ಯಾ
 71. ಮಾತ್ಮಚೀದಿಶಮುಪಾಶ್ರಿತಂ | ಕುರ್ಗುಬೂರ್ಗೋರ್ವಹಳ್ಳಿಶ್ಚ ನೀ
 72. ಮಾಂತಾದ್ಧಕ್ಷಿಣೇಸ್ಥಿತಂ | ಬನವಾಪುರದವೋರು ಕ್ಷೇತ್ರಾದ್ಯುತ್ಕ
 73. ಚ ಪಶ್ಚಿಮಂ | ಹಾಗಲೂರೋ ಸಿಂದಗರ್ಗಣಕೇ ಹಾಳು ನಾಮಯೋಃ |
 74. ಗ್ರಾಮಯೋರುಪನೀಮಾಂತಾದ್ಯುಕ್ತಾ ದುತ್ತರತಸ್ಥಿತಂ | ಪುರವರ್ಗತಯಾ
 75. ಬ್ಜಾತಂ ಗ್ರಾಮಂಕೊಂರಕೇರ್ವಾಭಿದಂ | ಸರ್ವಮಾನ್ಯಂ ಚತುಸ್ಸೀಮಾಸಂಯುತಂ ಚ ಸ
 76. ಮಂತತಃ | ನಿಧಿ ನಿಕ್ಷೇಪ ವಾಯುಸ್ಮಸಿದ್ಧನಾಥ್ಯಕ್ಷಿಣೇತಿಚ | ಆಗಾಮೀಶ್ಚ
 77. ಪ್ಪಥೋಗಾರ್ಹಂತಜನ್ಯಾ ಮೃಸಮಸ್ಥಿತಂ | ವಾಂಪೀಕೂಪತಟಾಕೈಶ್ಚ ಕಶ್ಚಾ ರಾಮೈಶ್ಚ
 78. ಸಂಯುತಂ | ಶಿಷ್ಯಪ್ರತಿಷ್ಠಾಸಂಭೋಗ್ಯಂಕ್ರಮಾದಾಚಂದ್ರತಾರಕಂ | ದಾನನ್ಯಾಧಮನ
 79. ನ್ಯಾಪಿವಿಕ್ರಯನ್ಯಾಪಿಚೋಚಿತಂ | ವೇದವೇದಾಂತ್ರತತ್ತ್ವಜ್ಞವಿಬುಧೈಸ್ಸಪುರೋಹಿತೈಃ
 80. ಸಹಿತ ಶ್ರುತ ಪದಿಕೈಸ್ಸರ್ವಶಾನ್ಯಾಬ್ಧಿ ಪಾರಗೈಃ | ಮಾನ್ಯಸ್ಥಿರು
 81. ಮುಲಕ್ಷಾಪ ಮಹಾರಾಯೋ ಮನಸ್ವಿನಾಂ | ಸಹಿರಣ್ಯಪಯೋಧಾರಾ
 82. ಪೂರ್ವಕಂ ದತ್ತವಾನ್ಮದಾ ||

(3ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)---

83. ತದಿದಂ ಸಕಲ ಮಹೀವರ ತಿರುಮಲರಾಯಸ್ಯ ಬಹುಧ ರಾಯಸ್ಯ | ಶಾಸನಮತಿವ
84. ಲ ಶಾಸನ ತರುಕರ ದಾನಸ್ಯ ನಾಪ ದಾನಸ್ಯ | ಮೃದು ಪದಮಿತಿ ತಾಂಮೃಶಾಸನಾ
85. ಥಂ ತಿರುಮಲರಾಯ ಮಹೀವಶಾಸನೇನ | ಅಥಣದನು ಗುಣಂ ವಚೋ ಮಹಿಮಾಸ
86. ರಸ ತರೇಣ ಸಧಾಪತಿ ಸ್ವಯಂಭೂಃ | ತಿರುಮಲರಾಯ ನೃಪೇಂದೋ ಶಾಸನತನ್ತ್ರಾಂಮೃ
87. ಶಾಸನಂ ತದಿದಂ | ವ್ಯಕ್ತಂ ವೀರಣನೂನುರ್ವಿ ಲಬಿತವಾನೇಷ ವೀರಣಾಚಾರ್ಯುಃ
88. ದಾನ ಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾತ್ ಶ್ವೇಯೋನು ಪಾಲನಂ ದಾನಾ ತ್ವರ್ಗಮ ಪಾವೋತಿ ಪಾ
89. ಲನಾ ದಯ್ಯತಂ ಪದಂ | ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ ನು ಪಾಲನಂ ಪರದತ್ತಾ
90. ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಧವೇತ್ | ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತಿ
91. ವನುಂಧರಾಂ | ಪೃಷ್ಠರ್ವ ಪ ಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂ ಜಾಯತೇ ಕ್ರಮಿಃ ಏಕೈ
92. ಪಥಗಿನೀ ಲೋಕೇ ಸರ್ವೇಷಾ ಮೇವ ಭೂಭುಜಾಂ | ಸಭೋಜ್ಯಾನಕರ ಗ್ರಾಹ್ಯಾ
93. ಭಿಕ್ಷು ದತ್ತಾ ವನುಂಧರಾ | ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮ ಸೇತು ಸ್ವಪಾಣಾಂ ಕಾ
94. ಲೇ ಕಾರೇ ಪಾಲನಯೋ ಧವದ್ಧಿಃ ಸರ್ವಾನೇತಾ ನ್ಯಾವಿನಃ ಪಾರ್ಥಿವೇಂ
95. ದ್ರಾನ್ಯಯೋ ಭೂಯೋ [ಯಾ] ಚತೇ ರಾಮಚಂದ್ರಃ |

(ಕನ್ನಡಕ್ಕರದಲ್ಲ) ಶ್ರೀ ವಿರುಪಾಕ್ಷ—

1-B—

1. ಶ್ರೀಗಣಾಧಿಪತयेನಮಃ | ನಮಸ್ತುಕುಶಿರಶ್ಚುಚಿವಂದ್ರಚಾಮರಚಾರವೇ
2. ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಅವ್ಯಾದವ್ಯಾಜಕಾರುಣ್ಯ ಸು
3. ಲಭಃಕಲಮಾನನಃ | ವಾರೀ ಗೌರೀಪತೇರಂಕ ಪರ್ಯಾಯಸ್ಯಶಸ್ಯತೇ ಪಾಯಾನ್ಮಾಥಾವರಾ
4. ಹೌಯಮವನಿನಿಲಿನಿ ಬಲಾತ್ | ಸಿಂಧೂರಹರತೋಯಸ್ಯ ದಂಧಾತತ್ಕಂದತಾದ್ಧೌ | ಅಸ್ತಿಶ್ರೀ
5. ಹೇತುರಜ್ಞಾನಾಂ ಹರದಕ್ಷಿಣಮೀಕ್ಷಣಂ | ಮೋಕ್ಷಲಕ್ಷ್ಮೀವಿಲಾಸೈಕಮುಕುರೋ ನಿಧಿರಾಜಾಸಾಂ |
6. ಯಸ್ವವಂಶಭುಷಾಂ ರಾಜಾಂ ಯಶಾವೃದ್ಧಿವಿಕೀರ್ಯಾ | ಮಹುರಭ್ಯಾಸಕಾಂಕ್ಷೀವ ರಾಜಾಂ ವರ್ಧಯತೇ ಕ
7. ಲಾಂ | ನಿಶಾಂತೇಶಿಶಿಖಾಗರ್ಭಾಲ್ಯಧೇಯೇನಾತ್ಮತೇಜಸಿ | ಅಂಜವಂಚಾಲಯಾದಾಸೀದಲಿವಂದಿ
8. ವಿಮೋಕ್ಷಣಂ | ತತೋಜನಿ ಮನೀಷಯಾಸಕಲಧರ್ಮಮರ್ಮಸ್ಪಶಾಮಹೀಪತಿ ಶಿಖಾಮಣಿ
9. ಮೆನುರತಿಪ್ರತೀತಃ ಕ್ಷಿತೌ | ಯದಾನನವಿಭೃದಿತಾಮಿಹನಿರೀಯನೀತಿಸುಧಾಮಭಂಗು
10. ರತರಂ ಭವತ್ಯಖಿಲಮಂಗಮುರ್ವಿಭುಜಾಂ | ತದೀಯವಂಶೈಕಮಣಿಸ್ತತೋಭೂದಿಕ್ಷವಾಕುರ್ಧಿ
11. ನಗುಣಾನುಪೇಂದ್ರಃ | ಯೋಮಂಡಲಾಧೀಶ್ವರಹಾರವಲ್ಯಾಂ ಮದ್ವಯಯಾನಾಯಕತಾಂ ಮಹಿಸ್ತಾ |
12. ಜಗ್ತೇಸ್ಯವಂಶೇ ಜಗತೀಶ್ವರಾಂಶಃ ಕಕುಸ್ಥನಾಮಾಕಮಿತಾಧರಣ್ಯಾಃ | ಯದ್ವಾಹನತ್ವೇನಯ
13. ಯೌ ರಣಾಗ್ರೇವೃಷಾಭಿಧಾನಂ ವಿಬುಧಾಧಿನಾಥಃ | ರಘುರೇತಿ ರಜನೀಕರೋಯಥಾಚ್ಛೇರ
14. ವನಿವಲಾರೀರಭುದಯಮುಪ್ಯವಂಶಾತ್ | ವಿಘಟಿತಪರಚಕ್ರಹೃದಿವೀರ್ಯಃ ಕುವಲಯಮುಲ್ಲೇ
15. ಶಿತಗುಣೈರ್ದೀಪೈಃ | ಆಸೀತ್ಪ್ರತಾಪನಿಧಿರಸ್ಯ ಕುಲಪ್ರದೀಪಃ ಕೀರ್ತ್ಯುತೋದಶರಥ
16. ಕ್ಷಿತಿನಿಪಾಲವರ್ಯಃ | ಯಸ್ಯಾಜ್ವಲಜಗತಿಧಾಮಯಥಾತಥಾಸತ್ತೇತ್ರಾಣಿದ್ವೈತಸುಹೃಷಾಂ
17. ಚನಿರಂಜನಾನಿ | ಜಾತಾಸ್ತಸ್ಯಮಹಾಶ್ವಮೇಧಸುಕುತಾಂಜಾಲ್ಯಾತ್ಪುಮರ್ಥಾಯಥಾಚತ್ವಾರಸ್ತನ
18. ಯಾಸ್ತಥೇಷು ಚ ಗುಣೈರ್ಯಾಯಾನ್ಸಮಾಯಾನಿಧಿಃ | ಜಿತ್ವಾ ರಾವಣಮಾಹವೇ ತ್ರಿಜಗತಾಂ ರಾಮೋಯಮಾ
19. ಮೋದನಸ್ಸೀತಾ[ರಾ]ಜ್ಯರಮೇಸಮೇತ್ಯವವೃಧೇಸಾಕೇತಮದ್ರಾಸನೇ | ರಾಧವೇನರವಿ[ವಂ]ಶಕೇತು
20. ನಾ ಸ್ಥಾಪಿತನೃಪತಿ ಸಂತತಿಕರ್ಮೇ | ಆವಿರಾಸುರವರೇ ಭುರಂಧರಾ ಮಂದರಾಚಲಭುಜಾ
21. ಮಹೀಭುಜಃ | ತೇಷಾಂ ವಂಶೇ ತಿಷ್ಠಮಾಜಾನಿರಾಸೀಲಕ್ಷ್ಮಿ ಶಾಲೀ ಲಖಭೂಪಾಲವರ್ಯಃ | ಸಂಪ್ರೋ
22. ಮಾಪ್ರೇಯಶ್ವರಾಸಾರಪಾತೇಶ್ಚಾಂತಿನೀನ್ಯೇಶೈರ್ಯವಹೀರಿಪುಣಾಂ | ಅಸ್ಮಾದಶೇಷಭುವನಾವನ
23. ವಾರೀಜಾಕ್ಷಾಶ್ಚಂದ್ರಗಾರರಾಜವ [ಜಾಯತಶಿಮರಾಜಃ ಧನ್ಯಾಗುಣೇನ ಧರಣಿವಲಯೈಕರ

24. त्वं चैनां विक रतिरिवाजनितस्य देवी । समस्त मथ तत्सु तस्स कलराजभूषा
25. लको भुजेन जगतीभरं भुजगराजभासावहन् हिमांशुरिव
26. रोहिणीं हृदयहारिणीं सद्गुणैरमोदतसधर्मिणीं मयमवा
27. प्य तिष्ठां विकं । यस्य विश्राणनगुणं लब्धुकामास्सुरदुमाः ।
28. तपस्यतिजटावंतस्सुपर्वतटिनीतटे । ततस्सजित्वाधरणी
29. मशेषांसमेधितथीस्सलकक्षिर्ताद्रः । धीरौ कुमारौ पेदतिम
30. भूपरङ्गाधिपाख्यौ लभतेस्मतस्यां । वदान्यतिलकं महीव
31. लयसार्वभौमगुणैर्विनतिममितौजसं विजित विद्धि

II-A—

32. यं लीलया । सलब्धुमिह नन्दनं सकलविद्वदानन्दनं तया सह वि
33. निर्ममेतदनु रङ्गनाथार्चनं हरिरथ तिष्णमासकलभूवरयोरनयोः
34. परिचरणैरितः प्रकटदिव्यतनुः स्वपने तिरुमलदेवराय इति धीर
35. तरो युवयोर्ज्येतुस्तोमदंश इति जातुजगादमुदा ।
36. अथ मुररिपोरंशो बंशे रवेरवतीर्णवान्सलकनृप
37. तेः पुणैस्साम्राज्यलक्षणलक्षितः । तिरुमहारायः केयूरय
38. न्सकलांमहीं विजयनगराधीशसिंहासने विलसत्यसौ
39. विख्यातविक्रांतिनयस्य सापट्टाभिषेकेनियतं प्रजानां ।
40. आनन्दवाष्पराभिषिच्यमाना देवीपदं दर्शयते धरित्री । विरा
41. जते यस्य विरोधिका मिनीस्तनांतरे सांजनवाष्पधोरणी । प्रवेश
42. मार्गः किल पत्रवल्लरीविजृम्भिणो विक्रमजातवेदसः । चित्रनांत
43. स्तरल इति यद्विद्रुतदशत्रु भृशमुक्ताहारो भवतियदयं तद्विचित्रं
44. गुणेन । गाढं बंधो न परिरभते यच्च कंठं प्रियायास्त्रासंधत्ते यदपि
45. नितरां यस्य भूपालमौलेः । अवाप्तसत्त्वः श्रीहेतुराधारस्सर्वभृतां
46. राजते वाहिनीनाथो रत्नानामकरश्चयः । तुंगामेव दयां पदांबु
47. जयुगंशो न च कृष्णां तनुं रक्तानीलशितां त्रिवेणिमनघां वीक्षांगि
48. रं नर्मदां तीर्थानीतिसमावहत्यवयवैः श्रीरंगशायीविभुः प्रा
49. यो यस्य विशेषभक्तिमुदितः पट्टाभिषेकश्रिये । शास्त्रापुष्प प
50. रागपेषनपुनतत्सौर्यधूलीभरस्सिंहानां निनदायमेव नभ
51. ट क्षेडारवोभैरवः । शृङ्गाग्रादुपलास्वयं निपति ता नो यंत्रना
52. लोदरा दि त्यास्वासयतेदरीपुचकितं यद्वैरिकांता पति ।
53. महांतिदानानि महाभुजेन कीर्त्तैर्निदानानि कृतानियेन । ऐ
54. पायथासङ्गयतया च पूर्वपराजिताण्योडशपार्थिवेन्द्राः ।
55. राजाधिराजस्तेजस्वी श्रीराजपरमेश्वरः । मूरुरायरगं
56. डांकः परराजभयङ्करः । भाषातिर्लंघिभूपालभुजङ्ग इति
57. विश्रुतः । हिंदुरायसुरत्राणो दुष्टशार्दूलमर्दनः । इत्यादि
58. विरुदैर्वदित्या नित्य मभिप्लुतः । कांभोज भोज कालिंग
59. करहाटादि पार्थिवैः । सौविदलपदं प्रामैस्संदर्शितनृपोप

II-B—

60. दः । दशमुखमिव जित्वा दर्पितं वैरिवर्गं रघुपतिरिव सीतां रा
61. ज्यलक्ष्मीमुपेतः । नयनिधिरखिलानां रंजकोयं प्रजानां वरति
62. रुमलरायो वर्धते भद्रपीठे । अर्घ्यंगास्त्रायत्रीतांशुगणिते शकव

63. त्सरे । शुभकृद्वत्सरे मासिमाघे भार्गववासरे । कृष्णपक्षे चतुर्दस्यां शिवरात्र्यां महीतिथौ
तुंगभद्रानदीतीरो धीविरूपाक्ष सं
64. निधौ । जांबुनदादिव्यकोदंडं जंबुनाथप्रभावतः । प्रातःकालत्रयो
65. दंतं परिजानायधमिता । श्रीकंठभक्तिमंदारवल्लिकावाचंत
66. से । निरहंकारचित्ताय चित्यं लोक हि
67. तैषिणे । वीरशैवागमज्ञाय विजितांतरैवरिणे प्र
68. थितायक्षितावैमेवसवेन्द्रतपस्विने । वलितेहस्ति
69. नावत्या विख्यातं मूडनाडुगं । कुरुगोडुसुसीमां
70. तर्भावांचापिसमाश्रितं । वीरहळलीति विख्याताद्वा
71. मात्प्राचीदिशमुपाश्रितं । कुरुभूर्भैरवहळयोश्चसी
72. मांताद्वक्षिणेस्थितं । वसवापुरदर्वुरु क्षेत्राद्युक्ता
73. च पश्चिमं । हागलूरोसिधगरैरणकेहाळनामयोः ।
74. ग्रामयोरपि सीमांताद्युक्तादुत्तरतस्थितं । पुरवर्गतया
75. ख्यातं ग्रामं कौरकेरीभिधं । सर्वमान्यं चतुस्सीमासंयुतं च स
76. मंततः । निधिनिक्षेपवाय्यस्मसिद्धसाद्व्यक्षिणीति च । आगामीत्य
77. प्रभोगार्हं तजस्वाम्यसमन्वितं । वार्पाकूपतटाकैश्च कच्छारौमश्च
78. संयुतं । शिष्यप्रशिष्यसंभोग्यं क्रमादाचंद्रतारकं । दानस्याधमन
79. स्यापि विक्रयस्यापिचोचितं । वेदवेदांततत्त्वज्ञैर्विवुधैस्सपुरोहितैः
80. सहितश्चैतपथिकैस्सर्वशास्त्रावधिपारगैः । मान्यस्तिरु
81. मलक्ष्मापमहारायोमनीस्वनां । सहिरण्यपयोधारा
82. पूर्वकंदत्तवान्मुदा ॥

III-A—

83. तदिदं सकलमहीवरतिरुमलरायस्य बहुधरायस्य । शासनमति
84. बलशासनतरुकरदानस्य सापदानस्य । मृदुपदमितान्प्रशासना
85. यं तिरुमलरायमहीपशासनेन । अभणदनुगुणं वचोमहिम्नास
86. रसतरेण सभापतिस्वयंभूः । तिरुमलरायनृपेदोद्यासनतस्तान्प्र
87. शासनंतदिदं । व्यक्तवीरणसु नुर्विलिखितवानिषवीरणाचार्यः
88. दानपालनयोर्मध्येदानात्क्षेत्रेयानुपालनं दानात्स्वर्गमवाप्नोति पा
89. लनादच्युतपदं । स्वदत्ताद्विगुणं पुण्यं परदत्तानुपालनं परदत्ता
90. पहारेण स्वदत्तं निष्फलं भवेत् । स्वदत्तां परदत्तां वायोहरेति
91. वसुंधरां । षष्टिर्वर्षासहस्राणि विष्टायां जायते क्रिमिः एकै
92. वमगिनीलोके सर्वेषामेव भूभुजां । न भोज्या न करग्राह्या
93. भिक्षुदत्ता वसुंधरा । सामान्योयं धर्मसेतुर्नृपाणां का
94. लेकालेपालनीयोभवधिः । सर्वानेतान्भाविनः पार्थिवै
95. द्रान्भूयोभूयो[या]चतेरामचंद्रः ।

Transliteration.

I-B—

1. śrī Gaṇādhīpatayē namaḥ । namas-tunga śīraś-chumbi-chandra-chāmarā-
chārayē
2. trailōkya nagarārambha mūla stambhāya Śambhavē । avyād-avyāja-karunya
su-

3. labhaḥ Kalabhānanaḥ | vāriṃ Gauripatēr amka paryamkō yasya śasyatē
pāyan Mâyāvarā
4. hōyam avanī-nalinim balāt | simdhôr-uddharatō yasya damshtrā tat kamda-
tām dadhau | asti śrī
5. hētur abjānam Harar-ddakshinam ikshnam Mōksha-Lakshmt vilāsaika-muku-
rō nidhi rājasām |
6. yas svavamśa bhuvām rājñām yasō-vridhhi chikīrshayā | muhur-abhyāsa
kākshīva rājñō vardhayatē ka-
7. lam | nisāmtēgni-śikhā-garbhāl-labdhe yēnātma-tējasi | abja bampdhālayād āsīd
alibamdi
8. vimōkshanam | tatōjani manishayā sakala dharma marma spaśā mahīpati
śikhāmani-
9. r Manur-iti pratitah kshitau | yadānana vidhūditām iha nipīya nītim sudhām-
abhamgu-
10. rataram bhavatyakhilam amgam urvibhujām tadiya vamśaika-manis-tatō-
bhūt Ikshvākurimdhā-
11. na guṇō nripēndrah | yō mamḍalādhiśvara hāra valyam maddhya yayau
nāyakatām mahimnā |
12. jajñēsyā vamśē jagatiśvarāmsah Kakustha nāmā kamitā dharanyāḥ yadvā-
hanātvē na ya-
13. yau ranāgrē Vrishābhidhānam vibudhādhināthah Raghur-iti rajanīkarō
yathābdēr a-
14. vanibalārīr-abhūd amushyavamśāt | vighaṭita parachakra dṛishṭavīryaiḥ
kuvalayam ulla-
15. śitam guṇairyadiyaiḥ | āsīt pratāpa-midhir-asya kulapradīpaḥ kirttyadbhutō
Dasaratha
16. kshitipālavaryah | yasyājvalaj-jagati dhāma yathā tathāsan nētrānidatya
sudṛishām
17. cha niramjanāni | jātās-tasya mahāśvamēdha su kṛitās-chchhāstrāt
pumarthā yathā chatvāras-tana-
18. yās tathaishu cha guṇair jyāyān samāyānidhim | jītvā Rāvaṇam āhavē tri-
jagatām Rāmōyam ā-
19. mōdanas Śītā [rā] jyaramē samētya vavṛidhē Sākēta bhadraśanē | Rāgha-
vēṇa Ravi [vam] śa kētu-
20. nā sthāpitē nripati samptatikramē | āvirāsura varē dhuramdhara Mamdarā-
chala bhujā
21. mahībhujah | tēshām vamśē Tippamājānir āsil-Lakshnisālī Lakhabhūpāla-
varyah | samgrō-
22. māgrē yas-chchharāsārapātēs-sāmtim ninye śaurya bahni ripūnām asmād
asēsha bhuvanāvana
23. vārijakshās-chchhṛimgārārāja vadajāyata Siṃgarājah dhanyā guṇēna
dharant valayaikā ra-
24. tnam Chemnāmbika Ratirivājani tasya dēvi | samastam atha tatsutas
sakala rāja bhūpā-
25. lakō bhujēna jagatibharam Bhujagarāja bhāsāvahan Himāmsuriva
26. Rōhinim hṛidayabāriṇī sadguṇair amōdata sadharminim ayam avā-
27. pya Tippambikām | yasya viśrāṇanaguṇam labdhukāmās-suradrumah |
28. tapasyati jātavantas Suparva tatīnitātē | tatas sajītvā dharanī-
29. m asēsham samēdhitas-śrīs-Salakakshitimdrah | dhīrau kumārau Peda-
Tippa-
30. bhūpa Ramgādhipākhyau labhatēsma tasyām | vadānya tilakam mahīva-

II-A—

31. laya sârvabhaumam gunair vinitam amitau jasaṃ vijita vidvi-
32. sham lilayā | sa labdhumihā naṃdanam sakala vidvadanāṃdanam tayā saha
vi-
33. nirmamê tadanu Raṃgaṇâthârchchana Hari ratna Tippamâ Salaka bhûva-
rayôr anayôh
34. paricharaṇair itah prakāṣa divyatanuḥ svapanê Tirumala Dêvarāya iti
dhîra-
35. tarô yuvayôrj-jayatu sutô madamśa iti jâtu jagāda mudâ |
36. atha Muraripôramśobamśê Ravê-ravatîrnavân sa Salakanripa-
37. tēḥ punyais-sâmmrâjya lakṣhaṇa lakshitah | Tirumabârāyah kēyûraya-
38. n sakalām mahim Vijayanagarâdhîśa simhâsanê vilasatyasau |
39. vikhyâta vikrâmti nayasya yasâ paṭṭâbhishêkê niyatam prajānām |
40. ānamdatâshpar-abhishichyamānâ dēvipadam darsayatê dharitri | virâ-
41. jatê yasya virôdhi-kâminî stanâmtarê sâmpjama bâshpadhōraṇi | pravêśa
42. mârgha kila patravallari vijrimbbhinô vikrama jâtavêdasah | chitram nâmta-
43. starala iti yad vidrutaś śatrubbhûbhrin muktâhârô bhavati yadayam
tadvichitram
44. guṇēna | gādham bamdhô nâparirabhatê yachcha kamṭham priyâyās
trâsam dattê yadapi
45. nitarām yasya bhûpâla maulê | avâpta satvahi śrî hêturâdhâras sarvabhû-
bhritām
46. râjatê vâhinî nâthô ratnânâmakarascha yah | tuiṅgām ēva dayām padâmbu-
47. ja-yugam sônâmpcha kṛishnām tanum raktânîlâsitām Trivēṇimanaghām
vikshām gi
48. ram Narmadam | tîrthâniti samâvahatyavayavaih Śrî Raṃgaśây! vibhuh
prâ-
49. yô yasya viśêsha-bhukti-muditah paṭṭâbhishêka śriyê | sâkhâpushpa pa-
50. râga aisha napuna tatsaurya dhûlibharas-simhânām ninadôyam ēva nabha-
51. takshvêdâravô bhairavah | śrîmgâgrâdupalâ svayam nipatitâ nô yaṃtra nâ
52. lôdarâd ityâsvâsayatê darishu chakitam yad vairikâmtâpatim |
53. mahâmti dânanî mahâbhujēna kîrttêr nidânâni kṛitâni yēna ai-
54. shām yathâ samkhyatayâ cha pûrvê parâjitâsh-shôḍaśa pârthivēmdrâh |
55. râjadhîrâjas tējasvi śrî râja paramêśvarah | mûrurâyara gam-
56. ḍâmkah pararâja bhayamkarah | bhâshâtllamghi bhûpâla bhujamga iti
57. visrutah | Himḍurâya suratrânô dushta sârdûla mardanah | ityâdi
58. birudair-vampditatyanityam abhishṭutah | Kâmbhōja-Bhōja-Kâlinga-
59. Karahâtâdi pârthivaih | Sauvidallapadam prâptais-samḍarsita nripôpa-

II-B—

60. dah | Daśamukham iva jîtvâ darppitam vairivargam Raghupatir iva
Sîtām Râ-
61. jya-Lakshmîmupêtah | nayanidhirakhilânām ramjakôyam prajānām vara-Ti
62. rumala râyô vardhatî bhadrapîthê | abdhyaṃg-âmnâyasîtâṃsu gapitê
Śakava-
63. tsarê | Subhakrid vatsarê mâsi Mâghê Bhârgava-vâsarê | kṛishṇa pakshê
chaturddasyâm Sivarâtryâm mahâtithau | Tunga-Bhadra naditîrô śrî
Viûpâksha sam-
64. nidhan | jâmbunadâ divyakôdamḍa Jambunâtha prabhâvatah | prâptakâ-
latrayô-

65. damta parijñānāya dhimatā ! Śrīkaṁṭha-bhakti mamdāra mallikā vā chēta
 66. sē ! nirahamkāra chittāya chityam loka hi-
 67. taishinē ! Virasaivāgamajñāya vijitāmtara vairinē pa-
 68. thitāyakshitāv Emmebasavēmdra-tapasvinē valitē Hasti-
 69. nāvatyā-vikhyātam Mūdanādugam ! Kurrugōdu susimām-
 70. tarbhāvam chāpi samāśritam ! Bēraha||liti vikhyātād grā-
 71. māt prāchidiśamupāśritam Kurrubūr-Bhōraha||yōścha si-
 72. māmptād dakshinē-sthitam ! Basavāpura-Darvūrukshētrād yukttā
 73. cha paśchimam ! Hāgalūrō Simdagarrē Gaṇakēhā||u nāmayōh !
 74. grāmayōrupasimāmptād yukttāduttarata sthitam ! Puravargatayā
 75. khyātam grāmam Kōmra Kerrābhidham ! sarva mānyam chatuḥ-simā-saṁ-
 yutam cha sa-
 76. mamtatah ! nidhi-nikshēpa-vāyyasma siddha sādhyakshipiti cha | āgāmitya-
 77. shṭabhōgārham tajas svāmya samanvitam | vāmpī-kūpa-tātākaiścha kach-
 chhā-rāmaiścha
 78. samyutam ! śishya-prasishya sambhōgyam kramād āchampratārakam |
 dānasyā dhamana-
 79. syāpi vikrayasyāpi chōchitam ! Vēda-vēdāmta tatvajñair vibudhais sapurō-
 hitaiḥ
 80. sahitaśrautapathikais-sarva śāstrābdhi pāragaiḥ ! mānyas Tiru-
 81. mala-kshmāpa mahārāyō manasvinām ! sahiranya payōdhārā
 82. pūrvakam dattavān mudā !

III-A—

83. tad idam sakala-mahī vara Tirumalarāyasya babudharāyasya | śāsanamatīva-
 84. la śāsanatarukara-dānasya sāpadānasya | mṛidupadam iti tāmraśāsanā-
 85. rtham Tirumalarāyamahīpa śāsanēna | abhaṇād anugūṇam vachō mahi-
 mnā sa
 86. rasatarēṇa Sabhāpati svayambhūḥ ! Tirumalarāya nṛipēndrōś śāsanatas-
 tāmra
 87. śāsanam tadidam | vyaktam Viraṇa sūnur vilikhitavān ēsha Viraṇa-
 chāryaḥ
 88. dānapālanayōr madhyē dānāts chhrayōnu pālanam dānāt svargam avāp-
 nōti pā-
 89. lanād achyuta-padam | sva-dattā dviguṇam puṇyam para-dattānu pālanam
 para-dattā-
 90. pahārēṇa sva-dattam nishphalam bhavēt | sva-dattam para-dattam vā
 yōharēti
 91. vasumpdharām | shashtir varshā sahasrāṇi viśṭāyām jāyatē kṛimih ēkai-
 92. va bhagini lōkē sarvēśham ēva bhūbhujām | na bhōjyā na karagrāhyā
 93. bhikshu dattā vasumpdhara ! sāmānyōyam dharmasētur nṛipānām- kā
 94. lēkālē pālaniyō bhavadbhiḥ | sarvān ētān bhāvināḥ pārvivēp-
 95. drān bhūyōbbhūyō [yā] chatē Rāmachandrah | śrī Virupāksha

Note.

The plates on which the present record is engraved are three in number, each measuring 10½" by 5½", the first and third being inscribed on the inner side only. They are strung on a circular ring which has its ends secured in the base of a

circular seal 1½" in diameter. The seal bears in relief a boar turned to the right. The writing is in Nāgarī characters, and the language is Sanskrit throughout. The inscription is a fine specimen of Sanskrit composition.

After obeisance to Gaṇādhipati and invocation of Śambhu, Gaṇapati and the Boar incarnation of Viṣṇu in separate verses, the record gives the genealogy of Tirumalarāya thus:—The sun; his son was king Manu, by learning whose *nīti* kings became invincible; in his race arose Ikṣhvāku in whose line was born Kakustha, by becoming whose vehicle Indra acquired the name Vṛisha; in his race arose Raghu in whose line was born Daśaratha; to him were born four sons, the eldest of whom, Rāma, having conquered Rāvaṇa, was happily seated on the throne at Sākēta along with Sita and the goddess of sovereignty; in the line established by Rāma arose many kings, one of whose descendants was Lakṣmībhūpa, husband of Tīppamā; his son was Singa-Rāja, husband of Chennāmbikā; his son, was Salaka-Rāja, husband of Tīppāmbikā; he had two sons Peda-Timma and Ranga; but desirous of obtaining another son endowed with all the good qualities, he worshipped the god Ranganātha along with his wife and obtained a son by name Tirumala-Rāya by the grace of the god. Then follow several fine verses in praise of Tirumala-Rāya. The inscription then records that the rājādhirāja rājaparamēśvara, champion over the three kings, terrible to hostile kings, champion over kings who break their word, *Suratrāṇa* of the Hindu kings, Tirumala-Rāya, who, having conquered his arrogant enemies, acquired the goddess of sovereignty just as Rāma having conquered Rāvaṇa, acquired Sita, and who had the Kāmbhōja, Kālinga and other kings as his attendants, on Friday the 14th lunar day of the dark fortnight of the month Māgha in the year Śubhakṛit corresponding to the Śaka year reckoned by the oceans, the *angas*, the Vēdas and the moon (1464), which was the Śivarātri day, in the presence of the god Virūpākṣa on the bank of the Tungabhadra, granted, with all the usual rights, the village Komrakere, situated in Kuṛugōḍu-sime of Mūḍa-nāḍu belonging to Hastināvati, to the knower of events of the past, present and future by the grace of the god Jambunātha, great devotee of Śiva, proficient in the Viraśaivāgama, conqueror of the inner enemies, Emmebasavēndra. The boundaries of the village granted are thus given: to the west Bōrahaḷli, to the north Kuṛubūr and Bōrahaḷli, to the east Basavāpura and Darvūru and to the south Hāgalūru, Sindagere and Gaṇakehālu. The composer was Sabhāpati-svayambhū and the engraver Viraṇa's son Viraṇāchārya. The record closes with five usual final verses and the signature *śrī Virūpākṣa* in Kannaḍa characters.

There is a mahāmaṇḍalēśvara Salaka-Rāja-Chikka-Thirumalayyadēva-mahārajā mentioned in a record of 1533 during Achyuta-Rāya's reign (Sewell's *Antiquities* II, 118) and a mahāmaṇḍalēśvara Salaka-Rāja-Chikka-Tirumala-Rājayya along with his son Śrīranga-Rājayya in E.C. X, Mālūr 41 of 1578. The donor in the present record is evidently identical with these. Emmebasava is a well-known Viraśaiva teacher who has written a *Kārajñāna* or work containing prophetic sayings. One of his epithets in the inscription alludes to this fact. Jambunātha mentioned in connection with Emmebasava is the god of that name on the Jambunāthakoṇḍa to the south-east of Hospet. The guru probably had his maṭha on this hill. It is not known how these plates, which record a grant to a Viraśaiva teacher, came into the possession of the Rāghavēndrasvāmī maṭha at Naṅjangūd.

The details of the date, viz., 1464 Śubhakṛit sam. Māgha kṛishṇa 14 Bhārgava vāsara, correspond to Thursday, 1st February 1543 A.D.

Seventh copper plate record in the same matt.

Telugu characters and Sanskrit language.

Two plates : Size 10½"×8½".

ಆದೇ ಮಠದಲ್ಲಿರುವ ಏಳನೆಯ ತಾಮ್ರಶಾಸನ.

ಕೆಲಗಕ್ಷರ : ೨ ಹಲಗೆಗಳು

ಪ್ರಮಾಣ ೧೦½"×೮½"

(1ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ) —

ವೋ

ಶ್ರೀ

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ | ತೈಲೋ
2. ಕೃನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ೧ || ಹರೇರ್ಲಿಲಾ
3. ವರಾಹಸ್ಯ ದಂಷ್ಠಾದಂಡಸ್ವಪಾತುಪಃ || ಹೇಮಾದ್ರಿಕಲಶಾಯ
4. ತ್ರ ಧಾತ್ರೀ ಭತ್ತ್ರಿಯಂ ದದೌ ||೨|| ಯನ್ಮಾಚ್ಚರಾಚರಂ ಸರ್ವಂ ನ ಭೂ
5. ತಂ ಜಗದಂಜನಾ || ಯತೋ ಗಂಗಾ ಜಗನ್ಮಾತಾ ಸಂಭೂತಾ ರೋ
6. ಕ ಪಾವಿನೀ ||೩|| ಯದ್ರಜಃ ಸಂಗತಃ ಕಾಂತಾ ಶಿರಾ ಸಮಭವ
7. ನ್ಮನೇಃ ಯದಂಘ್ರಿಗಣನೇನೈವ ಮರುತ್ಯಾ ರಾಜ್ಯಮಾಪ ಚ ||೪||
8. ಬಲಃ ಪಾತಾಳ ಸಾಂಬ್ರಾಹ್ಮಂ ಶಕಟೋ ಯೇನ ನೂದಿತಃ | ಯ
9. ದಂಘ್ರ್ಯಂಕೋಛೋಗಿಛೋಗೇದ್ಯತ್ಯತೇ ದ್ಯಾವಿ ಸುಂದರಃ ||೫|| ತನ್ಮಾಸ್ತೃ
10. ಮಥವದ್ವರ್ಣಸ್ತುರೀಯಃ ಧರ್ಮಸಂಕುಲಃ || ಸದಾಚಾರರತಾ
11. ಸ್ತತ್ರ ದ್ವಿಜಸೇವಾಪರಾಯಣಾಃ ||೬|| ಧೂಪಾರಾಃ ಬಲು ಸಂಜಾ
12. ತಾಃ ಶೌರ್ಯೋದಾರ್ಯಗುಣಾನ್ವಿತಾಃ || ವಿನೀತಾಃ ಶಿಕ್ಷಿತಾಃ ಶಾಂ
13. ತಾಃ ತಂತ್ರಜ್ಞಾನೇಧಿಕಾರಿಣಃ ||೭|| ತದ್ವರ್ಗೇ ದೇವರಾಜಾಃ ಬ
14. ಹುಡಾಹುಪರಾಕ್ರಮಃ || ಅಮಾತ್ಯಃ ಕೃಷ್ಣರಾಜಸ್ಯ ಬಭೂವ ರಿ
15. ಪುಮರ್ಧನಃ ||೮|| ಪ್ರತಾಪರುದ್ರಮತ್ತೇಭಪತಿಂ ಜಿತ್ವಾಯ ಆಹ
16. ವೇ || ಆಕ್ರಮ್ಯಾದಯಶೀರಾಬ್ಯಂ ದುರ್ಗಂ ಗಜಪತೇಃ ಪ್ರಿಯಂ ||೯||
17. ತತ್ತಾದೃಗ್ವಿಜಯಂ ಪ್ರಾಪ್ಯ ಕೃಷ್ಣರಾಜಮತೋಪಯತ || ಶ್ವೇತಭ
18. ತ್ರಾದಿಮಂ ರಾಜಚಿಂತಂ ಯಸ್ತೈಪ್ರದತ್ತವಾ ||೧೦|| ಸ್ವಃ ಕಾಮಿನೀಂ
19. ಸ್ವತನು ಕಾಂತಿಭಿರಾಕ್ಷಿಪಂತೀಂ ಶ್ರೀದೇವರಾಜತಿಲಕೋ ನವನೀರಜಾಕ್ಷೀಂ ||
20. ಕರ್ಯಾಣೀಂ ಕಮಲನಾಭ ಇವಾಬ್ಧಿಕನ್ಯಾಂ ಮಂಗಾಂಬಿಕಾ ಮುದವಹ
21. ದ್ವಹುಮಾನಶೀರಾಂ ||೧೧|| ತನ್ಯಾಂ ತಪೋಭಿರಧಿಕೈರುದಭೂದ್ಯಶ
22. ಸ್ತೀ ಶ್ರೀ ಚಿನ್ನರಾಜಸ್ಯ ಪತಿಃ ಬಲು ದೇವರಾಜಾತು || ಶ್ರೀರಾಮರಾಜಸ್ಯ
23. ಪತೇಃ ಕಿಲ ಕೃಷ್ಣರಾಜಜಾಮಾತುರಗ್ಯಮಹಿಮಾನಬಭೂವ ಮಂ
24. ಶ್ರೀ ||೧೨|| ಜಗದ್ವಿಖ್ಯಾತ ಶೌರ್ಯಸ್ಯ ಚಿನ್ನರಾಜ ಮಹೀಪತೇಃ | ಬ್ರಂಹ್ಮ
25. ಣಃ ಕೀರ್ತಿಮಾರ್ಜ ಜೇಪಃ ಜಡ್ಘೆ ಚವಪ್ಪನಾಯಕಃ ||೧೩|| ಅದ್ವಿತೀ
26. ಯೋ ದ್ವಿತೀಯಶ್ಚ ಶ್ರೀಮಾರ್ಜ ಚಿನ್ನಚವಪ್ರಧುಃ | ಮೌಳಿರತ್ನಂ ಮಹೀ

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ) —

27. ಪಾನಾಂ ಸಂಜಾತಃ ಕುಲನಾಯಕಃ ||೧೪|| ಸಚಿಂನ್ನರಾಜಭೂಪಾಲೋ
28. ರಾಮರಾಜಾಚ್ಚ ಯಾಬ್ಧಿತಂ | ಪ್ರಚಂಡತರದೋರ್ಧಂಡ ಬಂಡಿತಾ
29. ರಾತಿಮಂಡಲಃ ||೧೫|| ಅಸೇತೋದ್ರಾವಿಡಾ ಭೂಮಿಪಾಲಾ ಚಕ್ರೇ

30. ವಶೇಸ್ವಯಂ || ರಾಮರಾಜಾಜ್ಞಯೈವಾಯಂ ತಂಜಾಪುರಾಂ ಮಹಾಮ
31. ನಾಃ ||೧೬|| ನಿವಾಸಮಕರೋದ್ರಾಜಾ ರಾಜ್ಯಂ ಧರ್ಮೇಣ ಪಾಲಯ | ತ
32. ತಶ್ಚವಪ್ತಭೂಪಾಲಃ ರಾಜ್ಯಂ ಚಕ್ರೇ ಸುಧಾರ್ಮಿಕಃ ||೧೭|| ವಿತುರ್ಮ
33. ತಿಂ ಯತ್ರ ಚಕ್ರೇ ಶ್ರೀಮಾನ್ ಚಿನ್ನಚವಪ್ತರಾಜಃ | ವೇದವಿದ್ವ್ಯಕ್ತಃ ಶ್ಲೋ
34. ತ್ರಿಯೇಭ್ಯಃ ವಿದ್ವದ್ವ್ಯಕ್ತಮುದಾಸದಾ ||೧೮|| ಕೃತ್ಯಾಗ್ರಹಾ
35. ರಾನ್ ಬಹುಶಃ ಪ್ರಾದಾತ್ ಸನ್ನ್ಯಪನತ್ ಮಃ | ಶ್ರೇತಾಗ್ನಯ ಇವ
36. ಸ್ವಪ್ನಂ ವಿಜಯೇಂದ್ರ ಯತೀಶ್ವರಃ ||೧೯|| ತಾತಾಚಾರ್ಯೋ ಮೈಷ್ಠವಾ
37. ಗ್ನಃ ಸರ್ವಶಾಸ್ತ್ರವಿತಾರದಃ || ಶೈವಾದ್ವೈತೈಕನಾಂದ್ರಾಜ್ಯಃ
38. ಶ್ರೀಮಾನಪ್ರಯದೀಕ್ಷಿತಃ ||೨೦|| ಯಸ್ತುಭಾಯಾಂ ಮತಂ ಸ್ಯಂ
39. ಸ್ಥಾಪಯಂತಃ ಸ್ಥಿತಾಸ್ತಯಃ | ಸಶ್ರೀಚವಪ್ತಭೂಪಾಲಃ ದಾ
40. ನಾಜ್ಞಿತಸುರದ್ರುಮಃ ||೨೧|| ಗಣತೇಶಕನಂಪತ್ತೇಃ ನೇತ್ರಬಾಣ
41. ತತೇಂದುನಾ | ವಿಕ್ರಮಾಡ್ವೇಷಿ ಕಾರ್ತಿಕಾಂ ಕುಂಭಘೋಣ ಮ
42. ಹಾಸ್ತಫೇ ||೨೨|| ಚಂದ್ರೋಪರಾಗಸಮಯೇ ವಿದ್ವಜ್ಜನವಿರಾಜಿತೇ ||
43. ಕವೇರಕಂಠ್ಯಾವಿಮಲತಚೇದಾನನಮುಸ್ತುಕಃ ||೨೩|| ಶ್ರೀಮತ್ಪ
44. ರಮಹಂಸಾಬ್ಜಪರಿವ್ರಾಡೀಶತಾಜುಷಾಂ || ಪದವಾಕೃಪ
45. ಮಾಣಾಬ್ದಿಪಾರೀಣಾನಾಂ ನಿರಂಕುಶಂ ||೨೪|| ಶ್ರೀಮದ್ವೈಷ್ಣವ
46. ಸಿದ್ಧಾಂತಸ್ಥಾಪನಾಚಾರ್ಯತಾಜುಷಾಂ | ರಾಮಚಂದ್ರಪದಾಂ
47. ಭೋಜಪೂಜಕಾನಾಂ ಮುದಾಸದಾ ||೨೫|| ರಘುನಂದನಶಿಷ್ಯ
48. ಶ್ರೀಸುರೇಂದ್ರಾಬ್ಜ ತಪಸ್ವಿನಾಂ | ನಿಜಾಂ ತೇ ವಾಸಿನೇ ಮಧ್ವನಿ
49. ದ್ವಾಂತಾರ್ಥೋಪಖೇಶಿನೇ ||೨೬|| ವಿಜಯೇಂದ್ರಯತೀಂದ್ರಾಯಥಾ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ) —

50. ಯಾಬಂಧು ಸಮಂಸ್ತುತಃ || ಮಂತ್ರಿಭಿರ್ದೇಶತತ್ತ್ವಚ್ಛೇಷಃ
51. ಪುರೋಹಿತಪುರೋಗಮ್ಯಃ ||೨೭|| ಮಲೇನಿತ್ಯಾಂನ್ನದಾನಾ
52. ಥಂ ದೀಪಾರ್ಥಂ ರಾಮಸಂನ್ವಿಧೌ | ಪ್ರಾಚೀನಸ್ವೀಯಭೂಪಾನಾಂ
53. ಅನೇಕ ಸುಕೃತಾಪ್ರಯೇ ||೨೮|| ಪುತ್ರಪೌತ್ರಪ್ರಪೌತ್ರಾದಿ ರಾ
54. ಜಾನಾಂ ರಾಜ್ಯವೃದ್ಧಯೇ || ಮಾಯೂರದೇಶೇ ವಿಖ್ಯಾತೇ ಶೀರ
55. ನಾಡೋರದಸ್ಥಿತಂ ||೨೯|| ಕೊಕ್ಕೂರುಸಂಜ್ಞಿತಂ ಗ್ರಾಮಂ ಗೊಳ್ಳೂ
56. ರುಂಚ ದ್ವಿತೀಯಕಂ | ಪಲ್ಲಂ ರಘುಪಕರ್ಷೇಚ ಯೇವಂ ಗ್ರಾಮ
57. ಚತುಷ್ಪಯಂ ||೩೦|| ನಿಧಿನಿಕ್ಷೇಪಪಾಪಾಣಿಸಿದ್ಧಸಾಧ್ಯ ಬ
58. ಾನ್ವಿತಂ | ಅಕ್ಷೀಣಾಗಾಮಿಸಂಯುಕ್ತಂ ಬಹುಭೋಗ್ಯಂ
59. ಸದೂರುಹಂ ||೩೧|| ಶಿಷ್ಯಪ್ರಶಿಷ್ಯ ಸಂಭೋಗಯೋಗ್ಯಂ
60. ವಿನಿಮಯೋಚಿತಂ | ಹಾನಾರ್ಥಧರ್ಮವಿಕ್ರೀತಿ ಯೋಗ್ಯದಾ
61. ಗ್ಯಸಮಂಸ್ತುತಂ ||೩೨|| ಭೂಯಸೇಶ್ರೇಯಸೇ ಪ್ರಾದಾತ್ ಸಚಿ
62. ರಣೋದಧಾರಯಾ | ಅಥ ಗ್ರಾಮಸ್ಯ ಭೂಸಂಖ್ಯಾ ಲಬ್ಧತೇ
63. ರೇಖಕೋಕ್ತಿತಃ ||೩೩|| ರೋಕನಂಖ್ಯಾಪದಮಿತಃ ಗಣನೇಯ
64. ತ್ರ ಕಾರಣಂ | ದಂಡಶ್ರೇಣೈವ ಕೊಕ್ಕೂರೋರಪ್ಪಾವಂತತಿ ವೇ
65. ಲಿಕಾ ||೩೪|| ಗೊಳ್ಳೂರೋಶ್ವಾಪಿಗಣನೇ ಚತುರ್ವಿಂಶ
66. ತಿವೇಲಿಕಾ | ತಥಾ ರಘುಪತೇಃ ಕಚ್ಚಿ ವಲ್ಲಯೋರುದ
67. ಯೋರಪಿ ||೩೫|| ಪ್ಲೋಕ್ತಾತದ್ವೇಶತತ್ತ್ವಚ್ಛೇಷಃ ಭೂರೇಕಾದ
68. ತವೇಲಿಕಾ | ಗ್ರಾಮಾಣಾಂ ಚತುರ್ಣಾಮೇವಂ ತ್ರಿಪಪ್ತಿರ್ವೇ
69. ಲಿಕಾಸ್ಯತಾ ||೩೬|| ಯೇವಂ ಕೃತಾತು ಭೂಸಂಖ್ಯಾಧಾನ್ಯ
70. ಸಂಖ್ಯಾಪ್ರಲಬ್ಧತೇ || ಕೊಕ್ಕೂರೋರ್ನವಸಾಪ್ತಂಕರ್ಷ
71. ಕಾಯನಮಸ್ತುತಂ ||೩೭|| ಗೊಳ್ಳೂರೋರಪ್ಪಸಾಹಸ್ರಂ

(2ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)---

72. ಭೂಮಿಸಾರಸಮನ್ವಿತಂ || ವಲ್ಲೀ ಸಹಸ್ರಂ ಧಾನ್ಯಾಞ್ಕ
73. ಸಾರ್ಥದ್ವಯಶತಾಧಿಕಂ || ೩೮ || ಸಹಸ್ರಂ ರಾಮ ಕ
74. ಟ್ಯಾಪ್ಯಸಾರ್ಥಪಪ್ಪ ಶತಾಧಿಕಂ | ಯೇವಂ ವಿಂಶತಿ ಸಾಹಸ್ರೀ
75. ಧಾನ್ಯಸಂಬಾಪ್ರಕೀರ್ತಿತಾ || ೩೯ || ಯೇವಂ ಚವಪ್ಪಭೂಪಾ
76. ಲಃ ಪ್ರಾದಾತ್ ಗ್ರಾಮಚತುಷ್ಪಯಂ | ಶ್ರೀರಾಮ ಪೂಜಾಕಾಲೇ ಸ
77. ನೈನಸಾನಿಪಸತ್ತಮಃ || ೪೦ || ಶ್ಲೋಕಾಃ ಪತ್ರಾದಿಮಶ್ಲೋಕ
78. ಮಾರಭ್ಯಗಣನೇಕೈತೇ | ತಾಂಬ್ರಪತ್ರೇತ್ರಸಂಕ್ಯೇಕಚತ್ವಾರಿಂಶತ್ಸಹಾಸುನಾ || ೪೧ ||

(ಇಲ್ಲಿ ವರಾಹ ವಿಗ್ರಹವಿದೆ.)

- 79 || ಶ್ರೀ ರಾಜಗೋಪಾಲ
80. ಶ್ರೀ ಕುಂಭಘೋಷಸಂವಾನಿಕುಂಭಲಿಂಗತನೂಭವಃ || ಸ
81. ಧಾಪತಿನ್ಯುಕುಶಲಃ ವ್ಯಾಲಿಖತ್ತಾಂಬ್ರಶಾನನಂ || ಸ್ವದತ್ತಾ
82. ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ || ಪರದತ್ತಾಪ
83. ಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ || ೧ || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ
84. ವಾಯೋಹರೇತಪನುಂದರಾಂ | ಪಪ್ಪಿವರ್ಪಸಹಸ್ರಾಣಿ
85. ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ || ೨ || ದಾನಪಾಲನಯೋರ್ಮ
86. ಧೈರ ದಾನಾಭೈರಯೋನುಪಾಲನಂ | ದಾನಾಸ್ವರ್ಗಮವಾ
87. ಪೋತಿ ಪಾಲನಾದಚ್ಚುತಂ ಪದಂ || ೩ ||

I-A—

1. ನಮಸ್ತು ಕ್ಷಿರಶ್ರುಂಗಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ | ತ್ರೈಲೋ
2. ಕ್ಯನಗರಾರಮ್ಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ೧ || ಹೀರೇಲಾಲಾ
3. ವರಾಹಸ್ಯ ದಂಭಾದಂಜಸ್ತಪಾತುಃ || ಹೇಮಾದ್ರಿಕಲಶಾಯ
4. ತ್ರಿಧಾತ್ರಿ ಛತ್ರಶ್ರಿಂ ದದೌ || ೨ || ಯಸ್ಮಾಚ್ಚರಾಚರಂ ಸರ್ವಂ ನ ಭು
5. ತಂ ಜಗದಂಜಸಾ || ಯತೋ ಗಣಾ ಜಗನ್ಮಾತಾ ಸಂಭೂತಾ ಲೋ
6. ಕ ಪಾವಿನಿ || ೩ || ಯದ್ರಜಃ ಸಂಗತಃ ಕಾಂತಾ ಶಿಲಾ ಸಮಭವ
7. ಮ್ನುನಃ ಯದಂಭಿಗಣನೇನೈವಮುತ್ವಾನ್ ರಾಜ್ಯಮಾಪಚ |
8. ಬಲಃ ಪಾತಾಲಸಾಂಭ್ರಾಜ್ಯಂ ಶಕಟೋ ಯೇನ ಸುದಿತಃ | ಯ
9. ದಂಭ್ಯಂ ಕೋ ಭೋಗಿಭೋಗೇ ದೃಶ್ಯತೇ ವ್ಯಾಪಿ ಸುಂದರಃ || ೪ || ತಸ್ಮಾಸ್ತು
10. ಮಮವದ್ವರ್ಣಸ್ತುರೀಯಃ ಧರ್ಮಸಂಕುಲಃ || ಸದಾಚಾರರತಾ
11. ಸ್ತತ್ರ ದ್ವಿಜಸೇವಾಪರಾಯಣಾಃ || ೫ || ಭೂಪಾಲಾಃ ಕ್ಷತ್ರ ಸಂಜಾ
12. ತಾಃ ಶೌರ್ಯೋದಾರ್ಯಗುಣಾನ್ವಿತಾಃ || ವಿನಿತಾಃ ಶಿಕ್ಷಿತಾಃ ಶಾಂ
13. ತಾಃ ತಂತ್ರಜ್ಞಾನೇಧಿಕಾರಿಣಃ || ೬ || ತದ್ವಗೈ ದೇವರಾಜಾಃ ವ
14. ಬ್ರೂವಾಹು ಪರಾಕ್ರಮಃ || ಅಮಾತ್ಯಃ ಕ್ಷಿಣರಾಜಸ್ಯ ಬಭೂವ ರಿ
15. ಪುಮರ್ದನಃ || ೭ || ಪ್ರತಾಪರುದ್ರಮತ್ತೇಭಪತಿಂ ಜಿತ್ವಾಯ ಆಹ
16. ವೇ || ಆಕ್ರಮ್ಯಾದಯಶಿಲಾಃ ದುರೈ ಗಜಪತೇಃ ಪ್ರಿಯಂ || ೮ ||
17. ತತ್ತಾಡಗ್ವಿಜಯಂ ಪ್ರಾಪ್ಯ ಕ್ಷಿಣರಾಜ ಮತೋಪಯತ್ || ಶ್ವೇತಛ
18. ತ್ರಾದಿಮಂ ರಾಜಾಚಿಹ್ನಂ ಯಸ್ತೈಪ್ರದತ್ತವಾನ್ || ೯ || ಸ್ವಃ ಕಾಮಿನಿ
19. ಸ್ವತನುಕಾಂತಿಭಿರಾಕ್ಷಿಪಂತಿಂ ಶ್ರೀದೇವರಾಜತಲಿಕೋನವನೀರಜಾಕ್ಷಿ ||
20. ಕಲ್ಯಾಣಿನಿ ಕಮಲನಾಭ ಇವಾಧಿಕನ್ಯಾ ಮಹಾಂವಿಕಾಮುದವಹ

21. द्रुहमानशीलां ॥ ११ ॥ तस्यां तपोभिरधिकैरुदभूद्यश
22. स्वी श्री चिन्नराजनिपतिः खलु देवराजातु ॥ श्री रामराज नि
23. पतेः किल किष्णराज जामातुरग्रयमहिमास बभूव मं
24. त्री ॥ १२ ॥ जगद्विख्यात शौर्यस्य चिन्नराजमहीपतेः । ब्रह्म
25. ण्यः कीर्तिमान् जेष्टः जज्ञे चव्वप्पनायकः ॥ १३ ॥ अद्विती
26. योद्वितीयश्च श्रीमान् चिन्नचव्वप्रभुः । मौलिरत्नं मही

IB—

27. पानां संजातः कुलनायकः ॥ १४ ॥ सच्चिन्नराजभूपालो
28. रामराजाज्ञया भ्रिशं । प्रचण्डतरदोर्दण्डखंडिता
29. रातिमण्डलः ॥ १५ ॥ आसंतोर्द्राविडान् भूमिपालान् चक्रे
30. वशेस्वयं ॥ रामराजाज्ञयैवायं तंजापुर्यां महाम
31. नाः ॥ १६ ॥ निवासमकरोद्राजा राज्यं धर्मेण पालयन् । त
32. तश्चवप्पभूपालः राज्यं चक्रे सुधार्मिकः ॥ १७ ॥ पितुर्म
33. ति यत्र चक्रे श्रीमान् चिन्नचव्वप्पराट् । वेदविद्भयः श्रो
34. त्रियेभ्यः विद्वद्भयश्चमुदासदा ॥ १८ ॥ कृत्वाग्रहा
35. रान् बहुशः प्रादात् सन्तुपसत्तमः । त्रेताग्रय इव
36. स्पष्टं विजयीन्द्र यतीश्वरः ॥ १९ ॥ ताताचार्योवैष्णवा
37. ग्रथः सर्वशास्त्रविशारदः ॥ शैवाद्वैतैकसांभ्राज्यः
38. श्रीमानप्ययदीक्षितः ॥ २० ॥ यस्वभायां मतं स्वं
39. स्वंस्थापयंतः स्थितास्त्रयः । सश्रीचव्वप्पभूपालः दा-
40. नाञ्चितसुरद्रमः ॥ २१ ॥ गणितेशकसंपत्तेः नेत्रघाण
41. शतैर्दुना । विक्रमाव्देहि कार्तिक्यां कुंभघोण म
42. हास्थले ॥ २२ ॥ चन्द्रोपरागसमये विद्वज्जनविराजिते ॥
43. कवेरकंन्याविमलतटेदानसमुस्फुकः ॥ २३ ॥ श्रीमत्प
44. रमहंसाख्यपरिव्राडीशताजुषां पदवाक्य प्र
45. माणाधिपारीणानां निरंकुशं ॥ २४ ॥ श्रीमद्वैष्णव
46. सिद्धांत स्थापनाचार्यताजुषां । रामचंद्रपदां
47. भोजपूजकानां मुदासदा ॥ २५ ॥ रघुनंदनशिष्य
48. श्री सुरेन्द्राख्य तपस्विनां । निजां ते वासिनेमध्वसि
49. ज्ञान्तार्थोपदेशिने ॥ २६ ॥ विजयीन्द्रयतीन्द्राय भा

II-A—

50. र्या बंधु समन्वितः ॥ मंत्रिभिर्देशतत्त्वज्ञैः
51. पुरोहितपुरोगमैः ॥ २७ ॥ मठेनित्यांनदानां
52. र्थं दीपार्थं रामसंज्ञिभौ । प्राचीनस्वीयभूपानां
53. अनेकसुकृताप्तये ॥ २८ ॥ पुत्रपौत्रप्रपौत्रादि रा
54. जानां राज्यवृद्धये ॥ मायूरदेशेविख्यातेशीर
55. नाडोरधस्थितं ॥ २९ ॥ कोकयूर संज्ञिकं ग्रामं गूल्ल
56. रुंच द्वितीयकं । पल्लं रघुपकप्लेचयेवं ग्राम
57. चतुष्टयं ॥ ३० ॥ निधिनिक्षेपपाषाणसिद्धसाध्य ज
58. लान्वितं । अक्षीणागामिसंयुक्तं बहुभोग्यं
59. सभूरुहं ॥ ३१ ॥ शिष्यप्रशिष्यसंभोगयोग्यं

60. विनिमयोचितं । दानार्धधर्मविक्रीतयोग्यभा
61. ग्यसमन्वितं ॥ ३२ ॥ भूयसेश्वर्यसेप्रादात् सहि
62. रण्योदधारया । अथ ग्रामस्य भूसंख्या लिख्यते
63. लेखकोक्तितः ॥ ३३ ॥ लोकसंख्यापदमितः गणनेयः
64. त्र कारणं । दंडस्तेनैवकोक्यूरोरष्टाविंशति वे
65. लिका ॥ ३४ ॥ गूलूरोश्चापिगणने चतुर्विंश
66. तिबेलिका । तथा रघुपतेः कदलेवल्लयोरुभ
67. योरपि ॥ ३५ ॥ प्रोक्तातद्देशतत्त्वज्ञैः भूरेकाद
68. शबेलिका । ग्रामाणां चतुर्णामिव त्रिपष्टिवे
69. लिका स्मृता ॥ ३६ ॥ येषं कृतातुभसंख्याधान्य
70. संख्या प्रलिख्यते ॥ कोक्यूरोर्नवसाहस्रं कर्प
71. कायसमन्वितं ॥ ३७ ॥ गूलूरोरष्टसाहस्रं

II-B—

72. भूमिसारसमन्वितं ॥ वल्ले सहस्रं धान्यस्य
73. सार्धद्वयशताधिकं ॥ ३८ ॥ सहस्रं राम क
74. दल्याख्ये सार्धसप्तशताधिकं । येषं विंशति साहस्री
75. धान्यसंख्या प्रकीर्तिता ॥ ३९ ॥ येषं चवप्पभूपा
76. लः प्रादात् ग्रामचतुष्टयं । श्रीरामपूजा काले स
77. न्मनसानृपसत्तमः ॥ ४० ॥ श्लोकाः पत्रादिमश्लोक
78. मारभ्यगणनेकृते । तांपत्रत्रैत्रसंत्येक चत्वारिंशस्वहामुना ॥ ४१ ॥
79. ॥ श्री राजगोपाल
80. श्री कुम्भघोणसंवासिकुम्भलिगतनूभवः ॥ स
81. भापतिस्तुकुशलः व्यालिखत्तांत्रशासनं ॥ स्वदत्ता
82. द्विगुणं पुण्यं परदत्तानुपालनं ॥ परदत्ताप
83. हारेण स्वदत्तं निष्पलं भवेत् ॥ १ ॥ स्वदत्तां परदत्तां
84. वायो हरेतवसुंधरां । पष्टिवर्षं सहस्राणि
85. विष्टायां जायते किमिः ॥ २ ॥ दानपालनयोर्म
86. ध्येदानाल्लेह्योनुपालनं । दानास्स्वर्गमवा
87. प्रोतिपालनादच्युतं पदं ॥ ३ ॥

Transliteration.

I-A—

1. namas-tunga śiraś-ghumbi chandra chāmara chāravē । trailō-
2. kya nagarārambha mūla stambhāya Śambhavē ॥ 1 ॥ Harer lilā
3. varāhasya dāmshtṛā dāmdas-sapātu-vaḥ ॥ Hēmādri kalaśā ya-
4. tra dhātri chhatra-śriyaṁ-dadau ॥ 2 ॥ yasmāch-charācharam sarvaṁ na
5. bhū-
6. tam jagadāṁjasa ॥ yatō Gaṁgā jaganmâtâ sambhûtâ lô-
7. kapāṁinî ॥ 3 ॥ yadrajasa sangataḥ kāmptâ śilāsam abhava-
8. n munēḥ yadāṁghri gāṁanēnaiva Marutvān rājyamaṁpa cha ।
9. Balih pātāla sāmbrājyaṁ Śakātō yēna sūditah । ya-
10. dāṁghryaṁkō bhōgi-bhōgē dṛiśyatēdyāpi suṁdaraḥ ॥ 5 ॥ tasmāsvchha-

10. m abhavad varṇas-turtyyaḥ dharma-saṃkulah ṽ sadāchāra ratā-
11. s-tatra dvijasēvāparāyanah ṽ 6 ṽ bhūpālāḥ khalu saṃjā-
12. tāḥ śauryōdārya-guṇānvitā vinitā śikṣhitāḥ sām-
13. tāḥ tamtrajñānēdhikāṇiḥ ṽ 7 ṽ tadvargē Dēvarājaḥ khyāḥ ba-
14. hu bāhuhparākramah ṽ amātyaḥ Kṛishṇa Rājasya babhūva ri-
15. pumardanaḥ ṽ 8 ṽ Pratāpā Rudra-mattēbha patim jivāya āha-
16. vē ṽ ākramya-Udaya śilākhyam durgam Gajapatēḥ priyam ṽ 9 ṽ
17. tat tādriḡ vijayam prāpya Kṛishṇa-Rājam atōshayat ṽ śvētachha-
18. trādimam rājā chinham yastai pradattavan ṽ 10 ṽ svaḥ kāmīnīm
19. svatanu kāmībhīr ākṣhipamtiḡ śrī Dēvarāja-tilakō navānīrajakṣhīm ṽ
20. kalyāṇinīm Kamalanābha ivābdhikanyām Mangāmbikā mudavaha-
21. d bahumāna śīlām ṽ 11 ṽ tasyām tūpōbhīr adhikair udabhūd yaśa-
22. svī śrī Chinna-Rājā nripatiḥ khalu Dēvarāja tu ṽ śrī Rāma Rāja nri-
23. patēḥ kila Kṛishṇa Rāja jāmātur-agrya-mahimā sa babhūva maṃ-
24. trī ṽ 12 ṽ jagad vikhyāta śauryasya Chinnarāja mahīpatēḥ ṽ Brāhmā-
25. nyaḥ kīrtimān jēṣṭhaḥ jajñē Chavappa nāyakah ṽ 13 ṽ advitī-
26. yō dvitīyāścha śrīmān Chinnachavaprabhuh ṽ mauli-ratnam mahī-

I-B—

27. pānām saṃjātaḥ kulanāyakah ṽ 4 ṽ sa Chinna rājabhūpālō
28. Rāma-Rājājñayā bhṛīṣam ṽ prachamdata dōrdamda khamḍitā-
29. rāti-maṇḍalah ṽ 15 ṽ āsētōr Drāvidān-bhūmi pālān chakrē
30. vāsē svayam ṽ Rāmarājājñayaivāyam Tamjāpuryām mahāma-
31. naḥ ṽ 16 ṽ nivāsam akarōd rājā rājyan dharmēṇa pālayan ṽ ta-
32. taś Chavappa-bhūpālāḥ rājyam chakrē sudhārmikah ṽ 17 ṽ pitur ma-
33. tim yatra chakrē śrīmān Chinna Chavapparāt ṽ Vēdavidbhyaḥ śrō-
34. triyēbhyaḥ vidvadbhyaścha mudāsadā ṽ 18 ṽ kṛitvāgrahā-
35. rān bahuśaḥ prādāt san nripasattamah ṽ trētāgnaya iva
36. spashtam Vijayīndra yatīśvaraḥ ṽ 19 ṽ Tātāchāryō Vaishnavā-
37. gryaḥ sarva śāstra viśāradaḥ ṽ Śaivādvaitaika sāmbrājyaḥ
38. śrīmān Appayadikṣhitah ṽ 20 ṽ yasvabhūyām matam svam
39. svam sthāpayamtaḥ sthītāstrayaḥ ṽ sa śrī Chavappabhūpālāḥ dā-
40. nāchchita suradrumah ṽ 21 ṽ gaṇitē Śaka samppattēḥ nētra-bāna-
41. śatēṇḍunā ṽ Vikramābdēhi Kārtikyām Kumbhaghṛṇa ma-
42. hā sthālē ṽ 22 ṽ chamdrōparāga samayē vidvajjana virājītē ṽ
43. Kavēra-kanyā vimalatātē dāna samusphukah ṽ 23 ṽ śrīmat pa-
44. ramahamsākhyā parivrāḍīśatājushām ṽ padavākya pra-
45. mānābdhi pārinānām niramkuśam ṽ 24 ṽ śrīmad Vaishṇava
46. siddhāmta sthāpanāchāryatājushām ṽ Rāmachandra-padām-
47. bhōja-pūjakānām mudā sadā ṽ 25 ṽ Raghunāṇḍana śishya
48. śrī Surēṇḍrākhyā tapasvinām ṽ nijāntēvāsinē Madhva-si-
49. ddhāmtārthōpadēsinē ṽ 26 ṽ Vijayīndra yatīndraḥ bhā-

II-A—

50. ryā bāṇḍhusamanvitah ṽ maṇtribhīr dēśatatvajñaiḥ
51. purōhitapurōgamaiḥ ṽ 27 ṽ mathē nityāmnnadānā-
52. rtham dipārtham Rāmasaṃnnidhan ṽ prāchīna svīya bhūpānām
53. anēka-sukṛitāptayē ṽ 28 ṽ putra pautra prapautrādi rā-
54. jānām rājyavṛiddhayē ṽ Māyūradēsē vikhyātē Śīra
55. nāḍōr adha sthitam ṽ 29 ṽ Kōkyūru saṃjñikam grāmaḡ Gūllū-
56. rumcha dvitīyakam ṽ Pallam Ragḥupa Kaṭlēcha yēvam grāma

57. chatuṣṭayam || 30 || nīdhinikshēpa pāshāṇa siddha sādhyā ja-
58. lānvitam | akshināgāmi samyuktam bahubhōgyam
59. sabhūruham || 31 || sisya prāśishya sambhōga yōgyam
60. vinimayōchitam | dānārdha dharma vikriti yōgya bhā-
61. gya samanvitam || 32 || bhūyasē śrēyasē prādāt sahi-
62. ranjōda dhārayayā | atha grāmasya bhū samkhyā likhyatē
63. lēkhakōktitam || 33 || lōkasamkhyāpadamitam gaṇanē ya-
64. trakāraṇam | dāṇdas tēnaiva Kokyūrōr ashtāvimśati vē |
65. likā || 34 || Gūlūrōs chāpi gaṇanē chaturvimśa-
66. ti vēlikā | tathā Raghupatēḥ Katlevallayōr ubha-
67. yōrapi || 35 || prōktā taddēsa tatvajñāḥ bhūrēkāda-
68. śavēlikā | grāpānām chaturṇāpēvam tri shashtir vē-
69. likā smritā || 36 || yēvam kṛitātu bhūsamkhyā dhānya
70. samkhyā pralikhya | Kokyūrōr navasāhasram karsha
71. kāya samanvitam || 37 || Gūlūrōr ashtasāhasram

II-B—

72. bhūmisāra samunnatam || Vallēsahasram dhānyasya
73. sārddhadvaya śatādhikam || 38 || sahasram Rāmaka
74. llyākhyē sārddhasapta śatādhikam | yēvam vipśati sāhasrī
75. dhānya samkhyā prakirtitā || 39 || yēvam Chavappa bhūpā-
76. laḥ prādāt grāma chatuṣṭayam | śrī Rāmapūjākāle sa-
77. nmanasā nripasattamam || 40 || ślōkāḥ patrādima ślōka-
78. m ārabhya gaṇanēkṛite | tāṃbrapatrētra samtyēka chatvārimśa svabhā-
79. munā || 41 ||
79. || śrī Rāja Gōpāla
80. śrī Kumbhaghōṇa samvāsi Kumbhalinga tanūbhavaḥ || Sa-
81. bhāpates sukusālah vyālikhattāmbraśāsanam || svadattā
82. dviguṇam puṇyam paradattānupālanam || paradattāpa-
83. hārēṇa svadattam nishpalam bhavēt || 1 || svadattam paradattam
84. vā yōharēta vasumdhārām | shashtī varsha sahasrāṇi
85. vishṭhāyam jayatē krimih || 2 || dānapālanayōr ma-
86. dhyē dānāchchhṛyōnupālanam | dānās svargam avā-
87. pnoti pālanād Achchutam padam || 3 ||

Note.

This and the following two inscriptions received from the same Rāghavēndra-svāmi matt of Nanjungūd relate to the Nāyakas of Tanjore. The present record registers a grant by Chavappa, the donee being Vijayēndra-yati. Chavappa has already been referred to in the inscription No. 23 when speaking of Vijayanagar king Śrī Ranga-Raya I. He is there spoken of as a moon to the ocean Thimmapa. The latter was perhaps the progenitor of the family.

The plates are two in number, each measuring 10½" by 8½". The writing is in Telugu characters, the language being Sanskrit throughout. The date of the record is 1580 A.D. After invocation of Sambhu and the Boar incarnation of Vishnu the inscription gives the genealogy of Chavappa thus:—From the foot of Vishnu—from which the whole world, animate and inanimate, and the holy Gangā, the mother of the world, arose; by contact with whose dust the rock was transformed into the sage's wife (Ahalyā); by meditating on which Indra and Bali obtained sovereignty;

by which (the demon) Śakata was destroyed; and whose beautiful mark is seen even now on the body of the cobra—sprang the fourth *varṇa* in which arose kings endowed with prowess, liberality, modesty and other virtues, devoted to the service of the twice born (dvijas) and entitled to a knowledge of the *tantras*. In that *varṇa* was born the valiant Dēva-Rāja who became the minister of Kṛishṇa-Rāja. He pleased Kṛishṇa-Rāja by his victory in battle over the Gajapati king Pratāpa-Rudra and by his capture of his favourite fort, Udayagiri and obtained from him a white parasol and other royal insignia. His son by Mangāmbikā was Chinna-Rāja, who became the minister of Rāma-Rāja, son-in-law of Kṛishṇa-Rāja. He had two sons, Chavappa and Chinna-Chavappa. By order of Rāma-Rāja, Chinna-Rāja subjugated the Drāviḍa kings as far as Sētu and made Tanjāpuri his residence. He was succeeded by Chavappa, whom his younger brother Chinna-Chavappa regarded as his father. We are then told that Chavappa was a great patron of learning. He bestowed several agrahāras on scholars, *śrōtriya*s and men versed in the Vēdas. Like the three sacred fires, the lord of ascetics Vijayīndra, the leader of the Vaiṣṇavas, proficient in all the *sāstrās*, Tātāchārya and the sole emperor of the Śaivādvaita Appaya dikshita used to meet together at his court to establish the doctrines of their respective schools of philosophy. Then the inscription records that on the occasion of a lunar eclipse in the month of Kārtika of the year Vikrama corresponding to the Śaka year reckoned by the eyes, a hundred arrows and the moon (1502), on the bank of the Kāvēri at Kumbhaghōṇa, the chief granted, at the time of the worship of the god Rāma, with all the usual rights, for the welfare of his ancestors, himself and posterity, four villages, namely, Kokyūru, Gūllūru, Palla and Raghupakatle, situated in Siranīḍu of Mayūra dēśa, to the expounder of the Madhva-siddhānta Vijayīndra-yatindra, disciple of the *paramahansa-parivrājakāchārya*, *padavākya pramāṇābhi-pāriṇa*, *Vaiṣṇava-siddhānta-sthāpanāchārya*, worshipper of the lotus feet of the god Rāmachandra, Surēndra, who was the disciple of Raghunandana, in order to provide for daily gifts of food and lamps for the god Rāma in the maṭha. Then follow details of the lands and their produce. As measured by a pole of 14 feet (*lōka-sankhyā-padamīta-danḍa*), 28 *vēlikas* in Kokyūru, 24 in Gūllūru, and 11 in both Palla and Raghupakatle; total 63 *vēlikas*. As regards produce, no measure is given, but merely figures. For the first village 9,000, including the portion of the cultivator; for the second 8,000; for the third 1,250; and for the fourth 1,750. Total 20,000. The number of verses in the grant is given as 41. Here follow a carving of the boar and the chief's signature—*Śrī Rājagōpāla*. The engraver was Sabhāpati of Kumbhaghōṇa, son of Kumbhalinga. The record closes with three usual final verses.

This record is of considerable interest as it furnishes the valuable information that the three eminent scholars Vijayīndra, Tātāchārya and Appayya-dikshita, worthy representatives of the three schools of Philosophy, were contemporaries and flourished at the close of the 16th century. Vijayīndra is said to have vanquished an Ayya at Kumbhakōṇam and to have taken possession of his maṭha. He wrote 104 works and died at Kumbhakōṇam. Tātāchārya may be identical with his namesake who is mentioned along with Śrī-Ranga-Rāya I in a Mēlkōṭe inscription (Report for 1907, para 50), and who is said to have been the family guru of Venkatapatirāya I and to have anointed him to the throne (Report for 1910, para 101; and E.C. XII, Chiknāyakanhalli 39). We know from the works of Appayya-dikshita that he enjoyed the patronage of several

rulers. He wrote his *Kuvalayānanda* at the instance of the Vijayanagar king Venkatapatirāya I; his commentary on the *Yādavābhyudaya* at the instance of Chinna-Timma, son of Timma-Rāja and grandson of Rāma-Rāja; and his *Sivārka-manidīpikā* at the instance of Chinna Bomma. The last was a ruler of Vēlūr during the reign of Tirumala-Rāya I. His father was Chinna Vira and his son Linga (Ep. Ind. IV, 271). Chinna Timma was the elder brother of Pāpa-Timmayyadēva-mahārāja, son of Rāma-Rāja-Timma-Rāja, mentioned as making a grant at Bolla-varam, Cuddapa District, during the reign of Sadāsiva-Rāya (Sewell's *Antiquities*, I, 124). He was the ruler of Chandragiri kingdom (see also *Annual Report of the Archaeological Survey of India* for 1908-09, 201; *Lives of Telugu Poets*, 241). The present inscription adds to the list of his patrons Chavappa of Tanjore. This chief's son Achyutappa Nāyaka is mentioned as a donor in No. 97 of *South Indian Inscriptions* (Vol. II, Part IV, p. 499) and as making a grant in 1596 to one Dikshitar Ayyan (? Appayya-dikshitar) on p. 60 of the M. E. R. for 1905.

27

Eighth copper plate record in the same matt.
Telugu characters and Sanskrit language. Two plates.

Size 11"×8½".

ಅದೇ ಮಠದಲ್ಲರವ ಎಂಟನೆಯ ತಾಮ್ರಶಾಸನ.

೨ ಹಲಗೆಗಳು, ತೆಲುಗಕ್ಷರ, ಪ್ರಮಾಣ ೧೧"×೮½".

(1ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ.)—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚಂದಿ ಚಂದ್ರ ||
2. ಚಾಮರಚಾರವೇ || ತ್ರೈಲೋಕ್ಯನಗಾರಂಭ
3. ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ||೧|| ಹರೇರ್ಲೇ
4. ರಾವರಾಹಸ್ಯ ದಂಷ್ಠಾದಂಡಸ್ತಪಾತುವಃ ||
5. ಹೇಮಾದ್ರಿ ಕಲಶಾಯತ್ರ ಧಾತ್ರೀಧತ್ತ್ರಿಯಂ ದ
6. ದಾ ||೨|| ಯನ್ಮಾಚ್ಛರಾಚರಂ ಸರ್ವಂ ಸಂಭೂತಂ ಜ
7. ಗದಂಜನಾ | ಯತೋಗಂಗಾಜಗನ್ಮಾತಾ ಸಂಭೂ
8. ತಾರೋಕಪಾವಿನೀ ||೩|| ಯದ್ರಜಃ ಸಂಗತಃ ಕಾಂ
9. ತಾ ಶಿರಾಸಮಧವನ್ಮನೇಃ || ಯದಂಘ್ರಿಗಣನೇನೈ
10. ವ ಮರುತ್ಸಾ ರಾಜ್ಯಮಾಪಚ ||೪|| ಬಲಃ ಪಾತಾಃ ಸಾಂ
11. ಬ್ರಾಹ್ಮಂ ಶಕಟೋಯೇನಸೂದಿತಃ | ಯದಂಘ್ರ್ಯಂ ಕೋ ಭೋ
12. ಗಿ ಭೋಗೇ ದೃಶ್ಯತೇದ್ಯಾಪಿ ಸುಂದರಃ ||೫|| ತನ್ಮಾನ್ಮಮಧ
13. ವದ್ಯರ್ಣಸ್ತು ರೀಯಃ ಧರ್ಮಸಂಕುಲಃ || ಸದಾಚಾರರತಾಸ್ತತ್ರ
14. ದ್ವಿಜಸೇವಾಪರಾಯಣಾಃ ||೬|| ಭೂಪಾಲಾಃ ಬಲಸಂಪಾತಾಃ
15. ಶೌರ್ಯದಾರ್ಯಗುಣಾಸ್ತತಾಃ || ವಿನೀತಾಃ ಶಿಕ್ಷಿತಾಃ ಶಾಂತಾಃ
16. ತಂತ್ರಜ್ಞಾನೇಧಿಕಾರಿಣಃ ||೭|| ತದ್ಧರ್ನೇ ದೇವರಾಜಾಃ ಬಹು
17. ಬಾಹುಪರಾಕ್ರಮಃ || ಅಮಾತ್ಯಃ ಕೃಷ್ಣರಾಜಸ್ಯ ಬಧೂವರಿ
18. ಪ್ತು ಮರ್ದನಃ ||೮|| ಪ್ರತಾಪರುದ್ರಮತ್ತೇಭಪತಿಂಜತ್ಪಾಯ ಆ
19. ಹವೇ || ಆಕ್ರಮೋದಯಶೀಲಾಃ ದುರ್ಗಂ ಗಜಪತೇಃ ಪ್ರಿಯಂ ||೯||
20. ತತ್ರಾದೃಗ್ವಿಜಯಂ ಪ್ರಾಪ್ಯ ಕೃಷ್ಣರಾಜಮತೋಷಯತಃ | ಶ್ವೇತಭ
21. ತ್ರಾದಿಮಂ ರಾಜಚಿನ್ಮಂ ಯಸ್ಮೈ ಪ್ರದತ್ತವಾ ||೧೦|| ಸ್ವಃ ಕಾ

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಬಾಗ) —

22. ಮಿನೀಂ ಸ್ವತನುಕಾಂತಿಭಿರಾಕ್ಷಪಂತೀಂ ಶ್ರೀದೇವರಾಜತಿಲಕೋ ನವನೀರಜಾ
23. ಕ್ಷೀಂ | ಕರಾಣೀನೀಂ ಕಮಲನಾಥ ಇವಾಬ್ಧಿಕನಾಂ ಮಂಗಾಂದಿಕಾಮುದವಹದ್ವಹು
24. ಮಾನಶೀರಾಂ | ೧೧ || ತಸ್ಯಾಂ ತಪೋಭಿರಧಿಕ್ಯುರುದಭೂದ್ಯಶಸ್ವೀ ಶ್ರೀಚಿನ್ನರಾಜ
25. ನೃಪತಿಃ ಬಲುದೇವರಾಜಾತ್ || ಶ್ರೀರಾಮರಾಜನೃಪತೇಃ ಕಲಕೃಷ್ಣರಾ
26. ಜ ಜಾಮಾತುರಗ್ರಾಮಹಿಮಾ ನ ಬಭೂವ ಮಂತ್ರೀ || ೧೨ || ಜಗ
27. ದ್ವಿವ್ಯಾತ ಶೌರೈಸ್ತ ಚಿನ್ನರಾಜಮಹೀಪತೇಃ || ಬ್ರಂಹಣ್ಯಃ ಕೀರ್ತಿ
28. ಮಾರ್ ಚೇಪ್ತಃ ಜಡ್ಧೇ ಚವಪ್ತನಾಯಕಃ || ೧೩ || ಅದ್ವಿತೀಯೋದ್ವಿತೀ
29. ಯಶ್ಚ ಶ್ರೀಮಾರ್ ಚಿನ್ನಚವಪ್ರಭುಃ | ಮಾರ್ತತ್ವಂ ಮಹೀಪಾನಾಂ ಸಂ
30. ಜಾತಃ ಕುಲನಾಯಕಃ || ೧೪ || ಸಚಿನ್ನರಾಜಭೂಪಾಲೋ ರಾಮ
31. ರಾಜಾಜ್ಞಯಾಭೃತಂ | ಪ್ರಚಂಡತರದೋದ್ಗಂಡ ಬಂಧಿತಾ
32. ರಾತಿ ಮಂಡಲಃ || ೧೫ || ಆ ಸೇತೋಃ ದ್ರಾವಿಡಾರ್ ಭೂಮಿಪಾರಾರ್
33. ಚಕ್ರೇ ವಶೇ ಸ್ವಯಂ | ರಾಮರಾಜಾಜ್ಞಯೈವಾಯಂ ತಂಜಾ
34. ಪುರಾಂ ಮಹಾ ಮನಾಃ || ೧೬ || ನಿಪಾಸ ಮಕರೋದ್ರಾಜಾ ರಾ
35. ಜ್ಯಂ ಧರ್ಮೇಣ ಪಾಲಯ | ತತಶ್ಚವಪ್ರಭೂಪಾಲಃ ರಾಜ್ಯಂ ಚ
36. ಕ್ರೇ ಸುಧಾರ್ಮಿಕಃ || ೧೭ || ವಿತುರ್ಮತಿಂ ಯತ್ರಚಕ್ರೇ ಶ್ರೀಮಾರ್ ಚಿನ್ನ
37. ಚವಪ್ರರಾಟ್ || ಸೋಯಂ ಚವಪ್ರಭೂಪಾಲಃ ರಾಜ್ಯಂ ದ
38. ತ್ವಾನುಜಾಯಮೈ || ೧೮ || ಕುಂಠ ಘೋಣೇ ಸ್ವಯಂ ರಾಜಾ ಪಾ
39. ಸಂಚಕ್ರೇ ತಪಶ್ಚರತ್ || ಶ್ರೀಮಾರ್ ಚಿನ್ನಚವಪ್ರಾಬ್ಧಮಹೀಪಾ
40. ಲೋತಿಧಾರ್ಮಿಕಃ || ೧೯ || ಬಲಭದ್ರಾತ್ಯಶ್ಚ ಇವ ರರಾಜ
41. ಬಹುಭಿರ್ಗುಣೈಃ || ದಕ್ಷಿಣದ್ವಾರಕಾವಾಸೀ ಶ್ರೀಕೃಷ್ಣಶರ
42. ಣೋಛವತು || ೨೦ || ಸ ಶ್ರೀ ಚಿನ್ನಚವಪ್ರಾಬ್ಧ ಮಹೀಪತಿ
43. ಲಕಸ್ತಯಂ | ರಿತ್ಯಗ್ನಿ ದಾಣ ಭೂಸಂಖ್ಯಾ ಗಣಿತೇ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ) —

44. | ಶಕಜನ್ಮನಾ || ೨೧ || ಆನಂದವಸ್ತುರೇ ರಾಮ
45. ನವಮ್ಯಾಂ ಹೃಷ್ಮಮಾನನಃ || ರಾಮಾಭಿವೇ
46. ಕ ಸಮಯೇ ಶ್ರೀರಾಮ ಪ್ಯಾಸ ಸಂನ್ವಿಧಾ || ೨೨ ||
47. ಶ್ರೀಮತ್ಪರಮಹಂಸಾಬ್ಯಪರಿವ್ರಾಡಿ ಶತಾ
48. ಜುಷಾಂ || ಪದವಾಕ್ಯ ಪ್ರಮಾಣಾಬ್ಧಿ ಪಾರೀಣಾ
49. ನಾಂ ನಿರಂಕುಶಂ || ೨೩ || ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ
50. ಸ್ಥಾಪನಾಚಾರ್ಯ ತಾಜುಷಾಂ || ರಾಮಚಂದ್ರಪದಾಂ
51. ಭೋಜ ಪೂಜಕಾನಾಂ ಮುದಾಸದಾ || ೨೪ || ರಘು
52. ನಂದನ ಶಿಷ್ಯ ಶ್ರೀ ಸುರೇಂದ್ರಾಬ್ಯತಪಸ್ವಿನಾಂ ||
53. ನಿಜಾಂತೇ ವಾಸಿನೇ ಮಧ್ಯ ಸಿದ್ಧಾಂತಾದ್ಯೋಪದೇ
54. ಶಿನೇ || ೨೫ || ಸರ್ವತಂತ್ರ ಸ್ವತಂತ್ರಾಯ ವಿಜ
55. ಯೀಂದ್ರಾಬ್ಯ ಯೋಗಿನೇ || ಮಠೇ ನಿತ್ಯಾನ್ಮ ದಾನಾ
56. ಥಂ ರಾಮಚಂದ್ರಾರ್ಚನಾಯಚ || ೨೬ || ತಂಜಾ
57. ಪುರ ಮಹಾದೇಶೇ ಗ್ರಾಮೇ ಜನಪದೇವಿಚ || ಸರ್ವ
58. ತ್ರ ಪ್ರೀತಯೋಯತ್ರ ತತ್ರ ತತ್ರ ಶತೇ ಕಲೇ || ೨೭ ||
59. ಕರ್ಪಕಾಯ ಸಮಾಯುಕ್ತೇ ಕಚ್ಚಾಟ್ತಾ ಶೇ
60. ಟ ಮಾನತಃ || ಯೇಕಂ ಮಾನಂ ಸಮಾಕಲ್ಪ

(2ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ) —

61. ಪ್ರತಿಮಾಚಂದ್ರತಾರಕಾಂ ||೨೮|| ಮಂತ್ರಿಭರ್ವಿಃ
62. ಧೈರ್ಯಾರ್ಥಂ ಭಾರ್ಯಾಬಂಧುಸಮನ್ವಿತಃ | ಭೂಯ
63. ಸೇ ಶ್ರೇಯಸೇ ಪ್ರಾದಾತ್ ಸಹರಣ್ಯೋದಧಾರಯಾ
64. ||೨೯|| ಶ್ಲೋಕಾಃ ಪತ್ರಾದಿಮಶ್ಲೋಕಮಾರಭ್ಯಗಣನೇ ಕೃ
65. ತೇ ವಿಧ್ಯಂತೇ ತಾಂಭ್ರಪತ್ರೇ ನೈತ್ರಿಂಶತ್ಕಿಲ ಸಹಾ
66. ಮುನಾ ||೩೦||

(ಇಲ್ಲಿ ವರಾಹರೂಪಗಳಿವೆ.)

|| ಶ್ರೀ ರಾಜಗೋಪಾಲ ||

67. ಮನ್ನಾರಗುಡಿ ಸಂವಾಸೇ ರಾಜಗೋಪತನೂಭವಃ ||
68. ತ್ಯಾಗರಾಜೋತಿನಿಪುಣಃ ವ್ಯಾಲಬ ತಾಂಭ್ರಶಾಸ
69. ನಂ || ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಛ್ರೇಯೋನುಪಾ
70. ಲನಂ || ದಾನಾಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಛುತಂ
71. ಪದಂ ||೧|| ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತು ನಿರ್ವಾ
72. ಣಾಂ ಕಾರೇ ಕಾರೇ ಪಾಲನೀಯೋ ಭವದ್ಧಿಃ || ಸರ್ವಾ
73. ನೇತಾಃ ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾಃ ಭೂಯೋ ಭೂ
74. ಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ ||೨||

I-A—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂವಿ ಚಂದ್ರ ||
2. ಚಾಮರಚಾರವೇ || ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ
3. ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ||೧|| ಹರೇಲಿ
4. ಲಾವರಾಹಸ್ಯ ದಂಪ್ತಾದಂಜಸ್ತಪಾತುಃ ||
5. ಹೇಮಾದ್ರಿಕಲಶಾ ಯತ್ರ ಧಾತ್ರಿ ಛತ್ರಾಶ್ರಯಂ ದ
6. ಧೌ ||೨|| ಯಸ್ಮಾಚ್ಚರಾಚರಂ ಸರ್ವಂ ಸಂಭೂತಂ ಜ
7. ಗದಂಜಸಾ | ಯತೋಗಂಗಾಜಗನ್ಮಾತಾ ಸಂಭು
8. ತಾಲೋಕಪಾರ್ವಿನಿ ||೩|| ಯದ್ರಜಃ ಸಂಗತಃ ಕಾಂ
9. ತಾ ಶಿಲಾಸಮಭವಮುನೇಃ ಯದಂಧಿಗಣನೇನೈ
10. ವ ಮಠವಾನ್ ರಾಜ್ಯ ಮಾಪವ || ೪ || ಯಲಿಃ ಪಾತಾಲ ಸಾಂ
11. ಬ್ರಾಹ್ಮ್ಯಂ ಶಕಟೋನಸ್ಮದಿತಃ | ಯದಂ ಪ್ರಯಂ ಕೋ ಭೋ
12. ನಿ ಭೋಗೇ ದೃಶ್ಯತೇ ಯಾಪಿ ಸುಂದರಃ || ೫ || ತಸ್ಮಾಸ್ತಾಮಭ
13. ವದ್ವರ್ಣಸ್ತುರೀಯಃ ಧರ್ಮಸಂಕುಲಃ || ಸದಾಚಾರರತಾಸ್ತತ್ರ
14. ದ್ವಿಜಸೇವಾಪರಾಯಣಾಃ || ೬ || ಭೂಪಾಲಾಃ ಖಲುಸಂಜಾತಾಃ
15. ಶೌರ್ಯೋದಾರ್ಯ ಗುಣಾನ್ವಿತಾಃ || ವಿನಿತಾಃ ಶಿಕ್ಷಿತಾಃ ಶಾಂತಾಃ
16. ತಂತ್ರಜ್ಞಾನೇಧಿಕಾರಿಣಃ || ೭ || ತದ್ವರ್ಣೇ ದೇವರಾಜಾಖ್ಯಃ ವಹು
17. ಬಾಹುಪರಾಕ್ರಮಃ || ಅಮಾತ್ಯಃ ಕುಣರಾಜಸ್ಯ ವಭುವ ರಿ
18. ಪು ಮರ್ದನಃ || ೮ || ಪ್ರತಾಪರುದ್ರಮಃಪತಿಂ ಜಿತ್ವಾ ಯ ಆ
19. ಹವೇ || ಆಕ್ರಮ್ಯೋದಯಶಿಲಾಖ್ಯಂ ದುರ್ಗಗಜಪತೇಃ ಪ್ರಿಯಂ || ೯ ||
20. ತತ್ತಾಹಗ್ವಿಜಯಂ ಪ್ರಾಪ್ಯ ಕುಣರಾಜಮತೋಪಯತ್ | ತೇತ ಛ
21. ಶಾದಿಮಂ ರಾಜಾಚಿಹಂ ಯಸ್ಮೈ ಪ್ರದತ್ತವಾನ್ || ೧೦ || ಸ್ವಃ ಕಾ

I-B—

22. ಮಿನಿ ಸ್ವತನುಕಾಂತಿಮಿರಾಕ್ಷಿಪಂತಿಂ ಶ್ರೀದೇವರಾಜತಲಕೊನವನೀರಜಾ

23. क्षी । कल्याणिनी कमलनाभ इवाग्नि कन्या मंगाविकामुद वहद्बहु
24. मानशीला । ११ ॥ तस्यां तपोभिरधिकैरुदभूयशस्वी श्रीचित्रराज
25. नृपतिः खलुदेवराजात् ॥ श्रीरामराजनृपतेः किल कृष्णरा
26. ज जामातुरग्र्य महिमा सबभूवमन्त्री ॥ १२ ॥ जग
27. द्विख्यात शौर्यस्य चित्रराजमहीपतेः ॥ ब्रह्मण्यः कीर्ति
28. मान् चेष्टः जज्ञे चववप्पनायकः ॥ १३ ॥ अद्वितीयोद्विती
29. यश्च श्रीमान् चित्रचवप्रभुः । मौलिरत्नं महीपानां सं
30. जातः कुलनायकः ॥ १४ ॥ सचित्र राजभूपालो राम
31. राजाज्ञयाभृशं । प्रचंडतर दोर्दंड खंडिता
32. रातिमण्डलः ॥ १५ ॥ आसेतोः द्राविडान् भूमिपालान्
33. चक्रे वशे स्वयं । रामराजाज्ञयैवायं तंजा
34. पुर्यां महामनाः ॥ १६ ॥ निवासमकरोद्राजा रा
35. ज्यं धर्मेण पालयन् ॥ ततश्चवप्पभूपालः राज्यं च
36. क्रेसुधार्मिकः । १७ ॥ पितुर्मतिं यत्र चक्रे श्रीमान् चित्र
37. चवप्पराट् ॥ सोयं चवप्पभूपालः राज्यं द
38. त्वानुजायवै ॥ १८ ॥ कुंभघोणे स्वयंराजा वा
39. संचक्रे तपश्चरन् ॥ श्रीमान् चित्रचवप्पाख्य महीपा
40. लोतिधार्मिकः । १९ ॥ बलभद्रात्कृष्ण इव रराज
41. बहुभिर्गुणैः ॥ दक्षिणद्वारकावासी श्रीकृष्णशर
42. णोभवतु ॥ २० ॥ सश्रीचित्रचवप्पाख्य महीपति
43. लकस्वयं । रित्वाग्निबाण भूसेख्या गणिते

II-A—

44. । शकजन्मना । २१ ॥ आनंदवस्फरे राम
45. नवभ्यां हृष्टमानसः ॥ रामाभिषेक
46. क समये श्रीराम व्याससंज्ञिधौ ॥ २२ ॥
47. श्रीमत्परमहंसाख्यपरिव्राडि शता
48. जुषां ॥ पदवाक्यप्रमाणाग्निपारीणा
49. नां निरंकुशं ॥ २३ ॥ श्रीमद्वैष्णवसिद्धांत
50. स्थापनाचार्यताजुषां ॥ रामचंद्रपदां
51. भोजपूजकानां मुदासदा ॥ २४ ॥ रघु
52. नंदनशिष्य श्री सुरेंद्राख्यतपस्विनां ॥
53. निजांते घासिने मध्वसिद्धांताद्धोपदे
54. शिने ॥ २५ ॥ सर्वतंत्रस्वतंत्राय विज
55. र्याद्राख्ययोगिने ॥ मठे नित्याद्यदाना
56. र्थं रामचंद्रार्चनायच । २६ ॥ तंजा
57. पुरमहादेशे ग्रामेजनपदे पितृ ॥ सर्व
58. त्र ग्रीहयोयत्र तत्रतत्र गते कले ॥ २७ ॥
59. कर्षकायसमायुक्ते कच्चादाशे
60. ट मानतः ॥ येकमानं समाकल्प्य

II-B—

61. वित्तिमाचंद्रतारकां ॥ २८ ॥ मंत्रिभिर्विवु
62. धैस्सार्धं भार्याबंधुसमाश्रितः । भूय

63. से श्रेयसे प्रादात् सहिरण्योदधारया
 64. २९॥ श्लोकाः पञ्चादिमश्लोकमारभ्यगणने कृ
 65. ते ॥ विद्यंते तांब्रपत्रेस्मिन् विंशत्किलसहा
 66. मुना ॥ ३० ॥

श्रीराजगोपाल

67. मन्त्रारगुडिसंवासी राजगोपतनूभवः ॥
 68. त्यागराजोतिनिपुणः व्यालिखतांब्रशास
 69. नं ॥ दानपालनयोर्मध्ये दानाच्छ्रेयोनुपा
 70. लनं ॥ दानास्त्वर्गमवाप्नोति पालनादद्भुतं
 71. पदं ॥ १ ॥ सामान्योयं धर्मसेतुर्निष्पा
 72. णां काले काले पालनीय्यो भवद्भिः ॥ सर्वा
 73. नेतान् भाविनः पार्थिवैर्द्रान् भूयो भू
 74. यो याचते रामचंद्रः ॥ २ ॥

Transliteration.

I-A—

1. namas-tunga śiraś-chumbi champdra ॥
2. chāmara-chāravē ॥ trai-lōkya nagarārambha
3. mūla-stambhāya Śambhavē ॥ 1 ॥ Harēr li-
4. lā-Varābasya dāmshtṛā dāmdas-sapātuvah ॥
5. Hēmādri kalaśā yatra dhātri chhtra śriyam da-
6. dbau ॥ 2 ॥ yasmāch-charācharaṁ sarvaṁ saṁbhūtaṁ ja-
7. gadamjasā ॥ yatō Gaṁgā jaganmātā saṁbhū-
8. tā lōkapāvinī ॥ 3 ॥ yadrajah saṁgataḥ kām-
9. tā śilasam-abhavan mūnēh ॥ yadamghri gaṇanēnai-
10. va Marutvān rājyamāpacha ॥ 4 ॥ Baliḥ pātāla sām-
11. brājyam Śakatō yēna sūditah ॥ yadamghryamiko bhō-
12. gi-bhōgē dṛiśyatōdyāpi suṁdaraḥ ॥ 5 ॥ tasmāschhām-abha-
13. vad-varnas-turīyyah dharma saṁkulah ॥ sadāchāraratās-tatra
14. dvia-śśēvā-parāyanāḥ ॥ 6 ॥ bhūpālāḥ khalu saṁjātāḥ
15. śauryaudārya-guṇānvitāḥ ॥ vinitāḥ śikṣitāḥ śāntāḥ
16. tatrajñānēdbhikāriṇah ॥ 7 ॥ tadvarṇē Dēvarājākyah bahu-
17. bāhu-parākramah ॥ amātyah kṛiṣṇarājasya bābhūva ri-
18. pumardanaḥ ॥ 8 ॥ Pratāpa Rudra mattēbhapatim jivāya ā-
19. havē ॥ ākramy-Ndaya-śīlākhyam durgam Gajapatēh priyam ॥ 9 ॥
20. tat tādṛigvijayam prāpya kṛiṣṇarājam atōshayat ॥ śvēta-chha-
21. trādimaṁ rāja-chinhaṁ yasmai-pradattavān ॥ 10 ॥ svaḥkā-

I-B—

22. minim svatanu kāmptibhir-ākshipamtiṁ śrī Dēvarāja tilakōnavanirajā-
23. kshim ॥ kalyāṇinim Kamalanābha ivābdhi kanyām Maṁgāmbikā muda-
24. māna śīlām ॥ 11 ॥ tasyām tapōbhir adhikair udabhūd yaśasvi ॥ śrī
Chinnarāja
25. nṛipatiḥ khalu Dēvarājāt ॥ śrī Rāmarāja nṛipatēh kila Kṛiṣṇarā-
26. ja-jāmātur agrya-mahimā sa bābhūva maṁtri ॥ 12 ॥ jaga-
27. d vikhyāta śauryasya Chinnarājamaṁhipatēh ॥ brahmaṇya kīrti-
28. mān chēshṭah jajñē Chavvappanāyakah ॥ 13 ॥ advitīyō dvitī-

29. yaścha śrīmān Chinna-Ehava-prabhuh | mauḷi-ratnam mahīpānām sam-
 30. jātaḥ kulanāyakah || 14 || sa Chinna-rājabhūpālō Rāma
 31. rājājñayābhīśam | prachandataṛa dōḍamda khamḍitā-
 32. rāti maṇḍalaḥ || 15 || śētōḥ Drāviḍān bhūmipālām
 33. chakrē vaśēs-vayaṁ | Rāmarājājñayaivāyaṁ Tamjā-
 34. puryaṁ mahāmanāḥ || 16 || nivāsam akarōd rājā rā-
 35. jyaṁ dharmēṇa pālayaṁ | tataś Chavappa bhūpālāḥ rājyaṁ cha-
 36. krē sudhārmikāḥ | 17 || piturmatim yatra chakrē śrīmān Chinna
 37. Chavapparāt || sōyaṁ Chavappa bhūpālāḥ rājyaṁ da-
 38. tvānujāya vai || 18 || Kumbhaghōṇē svayaṁ rājā vā-
 39. sam chakrē tapaścharaṇ || śrīmān Chinna Chavappākhyā mahīpā-
 40. lōtidhārmikāḥ | 19 || Balabhadrāt Krishṇa iva rārāja
 41. bahubhir-gunaiḥ || dakṣiṇa Dvārakāvāsi śrī Krishṇa śara-
 42. ṇō bhavatu || 20 || sa śrī Chinna Chavappākhyā mahīpati-
 43. laka svayaṁ | ritv-agni-bāṇa-bhū-samkhyā gaṇitē

II-A—

44. | Śakajanmanā | 21 || Ānandavasvarē Rāma
 45. navamyāṁ hṛiṣṭamānasah || Rāmābhishē-
 46. ka samayē śrī Rāma-Vyāsa samnidhau || 22 ||
 47. śrīmat paramaharṣākhyā parivrāḍisatā-
 48. jushāṁ || padavākyapramāṇābdhi pāripā
 49. nām niramkuśam || 23 || śrīmad Vaishṇavasiddhānta
 50. sthāpanāchārya-tājushāṁ || Rāmachandrapadāṁ-
 51. bhōja pūjakānām mudāsadā || 24 || Raghu-
 52. namdana śishya śrī Surēndrākhyā tapasvinām ||
 53. nijāmtēvāsinē Madhva siddhāmtārththōpadē-
 54. śinē || 25 || sarvatamtra svatamtrāya Vija-
 55. yāmdrākhyā-yōginē || matḥē nityānna dānā-
 56. rthaṁ Rāmachandrarāchanāya cha || 26 || Tamjā-
 57. pura mahādēśē grāmē janapadēpi cha || sarva-
 58. tra vrīhayō yatra tatra tatra śatē kalē || 27 ||
 59. karshakāya samāyuktē kachchāṭṭāsē-
 60. tamānataḥ || yēkaṁ mānaṁ samākalpya

II-B—

61. vṛittim āchandra tārakāṁ || 28 || maṁtribhir vibu-
 62. dhais sārḍhaṁ bñāryā bapdhu samanvitaḥ | bhūya-
 63. sē śrēyasē prādāt sahiranyōda dhārayā
 64. 29 || ślōkāḥ patrādima ślōkam ārabhya gaṇanē kri-
 65. tē || vidyāmtē tāmbra-patrēsmin tripsatkila sahā
 66. munā || 30

śrī Rāja Gōpāla

67. Mannāraguḍi samvāsi Rāja gōpa-tanūbhavaḥ ||
 68. Tyāgarājōtinipunaḥ vyālikha tāmbra śāsa-
 69. nam || dānapālanayōr madhyē dānāchchhrēyōnupā-
 70. lanam || dānāsvargamavāpnōti pālanād achchhutam
 71. padam || sāmānyōyam dharma sētu nripā-
 72. nām kālē kālē pālanīyyō bhavadbhīḥ || sarvā-
 73. n ētān bhāvināḥ pāthivēndrān bhūyō bhū-
 74. yō yāchatē Rāmachandraḥ || 2 ||

10. ಸದಾಚಾರರತಾಸ್ತದ್ ದ್ವಿಜಸೇವಾ ಪರಾಯಣಾಃ ||೬|| ಭೂಪಾಲಾಸ್ತ
11. ತ್ರಸಂಜಾತಾಃ ಶೌರ್ಯದಾರ್ಢ್ಯಗುಣಾನ್ವಿತಾಃ | ವಿನೀತಾಃ ಶಿಕ್ಷಿತಾಶಾಂ
12. ತ್ವಾಸ್ತಂತ್ರಜ್ಞಾನೇದಿಕಾರಿಣಃ | ತದ್ವರ್ಗೋ ದವರಾಜಾಭ್ಯೋ ಬಹು
13. ದಾಹುಪರಾಕ್ರಮಃ | ಅಮಾತ್ಯಃ ಕೃಷ್ಣರಾಜಸ್ಯ ಬಭೂವ ರಿಪು
14. ಮರ್ದನಃ | ಪ್ರತಾಪರುದ್ರಮತ್ತೇಭಪತಿಂಜಿತ್ವಾಯ ಆಹವೇ | ಆಕ್ರಂ
15. ಮ್ಯೋದಯಶೈರಾಬ್ಯಂ ದುರ್ಗಂ ಗಜಪತೇಃ ಪ್ರಿಯಂ ||೭|| ತತ್ರಾದ್ಯಗ್ನಿ
16. ಜಯಂಪ್ರಾಪ್ಯ ಕೃಷ್ಣರಾಯಮತೋಪಯುತಃ || ಶ್ವೇತಭಕ್ತಾದಿಕಂ ರಾ
17. ಜ ಚಿಂತಂ ಯಸ್ಯೈವಪ್ರದತ್ತವಾನ್ ||೧೦|| ಸ್ವಃಕಾಮಿನೀಂ ಸ್ವತನು ಕಾಂ
18. ತ್ವಿಭಿರಾಕ್ಷಪಂತ್ರೀಂ ಶ್ರೀ ದೇವರಾಜತಿಲಕೋ ನವನೀರಜಾಕ್ಷಂ | ಕರ್ವಾ
19. ಣೀನೀಂ ಕಮಲನಾಥ ಯವಾಬ್ಧಿಕನ್ಯಾಂ ಮಂಗ್ಲಾಬ್ಧಿಕಾ ಮುದವ
20. ಹದ್ವಹುಮಾನಶೀರಾಂ ||೧೧|| ತಸ್ಯಾಂ ತ್ವಪೋಭಿರಧಿಕೈರುದಭೂ
21. ದ್ಯಶಸ್ತ್ರೀ ಶ್ರೀಚಿಂತ್ನ ರಾಜನ್ಯಪತೀ ಬಲು ದವರಾಜಾತ್ | ಶ್ರೀರಾಮರಾ
22. ಜ ನೃಪತೇಃ ಕಿಲ ಕೃಷ್ಣರಾಜಜಾಮಾತುರಗ್ಯಮುಪಮಾ ಸ ಬಭೂ
23. ವ ಮಂತ್ರೀ ||೧೨|| ಜಗದ್ವಿಖ್ಯಾತಶೌರ್ಯಸ್ಯ ಚಿನ್ನಾ ರಾಜಮಹೀಚತೇಃ
24. ಬ್ರಂಹ್ಮಣಃ ಕೀರ್ತಿಮಾರ್ಜಾ ಜ್ಯೇಷ್ಠೋ ಜಗ್ಗೇ ಚಪ್ಪಪ್ಪನಾಯಕಃ ||೧೩||

(೨ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ) —

25. ಅದ್ವಿತೀಯೋದ್ವಿತೀಯಶ್ಚ ಶ್ರೀಮಾರ್ಜಾ ಚಿನ್ನಚವಪ್ರಭುಃ | ಮೌಳಿರತ್ನಂ
26. ಮಹೀಪಾನಾಂ ಸಂಜಾತಃ ಕುಲನಾಯಕಃ ||೧೪|| ಸಚಿನ್ನರಾಜಭೂ
27. ಪಾರೋ ರಾಮರಾಜಾಗ್ನ್ಯಯಾಭೃತಂ | ಪ್ರಚಂಡತರ ದೋರ್ದಂ
28. ಡ್ಧ ದಂಡಿತಾರಾತಿ ಮಂಡಲಃ ||೧೫|| ಅಸೇತೋದ್ರಾವಿಡಾರ್ ಭೂ
29. ಮಿ ಪಾರಾಂಶ್ಚಕ್ರೇವಶೇಷ್ಯಯಂ | ರಾಮರಾಜಾಗ್ನ್ಯಯೋರಾಯಂ (?)
30. ತಂಜಾಪುರಾಂ ಮಹಾಮನಾಃ ||೧೬|| ನಿವಾಸಮಕರೋದ್ರಾಜಾ
31. ರಾಜ್ಯಂ ಧರ್ಮೇಣ ಪಾಲಯ್ ತತಃಶ್ಚವ್ಯಪ್ರಭೂಪಾರೋ ರಾಜ್ಯಂ
32. ಚಕ್ರೇ ಸುಧಾರ್ಥಿಕಃ ||೧೭|| ವಿತುರ್ಮತಿಂಯತ್ರ ಚಕ್ರೇ ಶ್ರೀಮಾರ್ಜಾ ಚಿನ್ನಚ
33. ವಪ್ರರಾಟ್ | ಸೋಯಂ ಚವಪ್ರಭೂಪಾರೋ ರಾಜ್ಯಂ ದತ್ವಾ
34. ನುಜಾಯಮೈ ||೧೮|| ಕುಂಭಕೋಣೇ ಸ್ವಯಂರಾಜಾ ವಾ
35. ಸಂಚಕ್ರೇ ತಪಶ್ಶರ್ಫ | ಶ್ರೀಮಾರ್ಜಾ ಚಿನ್ನಚವಪ್ರಾಬ್ಯಮಹೀಪಾರೋ
36. ತಿ ಧಾರ್ಥಿಕಃ ||೧೯|| ಬಲಭದಾತ್ಮೈಷ್ವಯಿವ ರರಾಜ ಬಹುಭಿರ್ಗು
37. ಣೈಃ | ವಿರಕ್ತೋ ವಿಷ್ಣುಭಕ್ತಶ್ಚ ದಾನಶೌಂಡೋಜತೇಂದ್ರಿಯಃ
38. ||೨೦|| ದಕ್ಷಿಣದ್ವಾರಕಾವಾಸೀ ಶ್ರೀಕೃಷ್ಣಶರಣೋಭವತ್ | ಸಶ್ರೀ
39. ಚಿಂತ್ನಚವಪ್ರಾಬ್ಯ ಮಹೀಪತಿಲಕಸ್ವಯಂ | ಬುತ್ಸಗ್ನಿ ಬಾಣ
40. ಭೂಸಂಖ್ಯಾಗಣಿತೇಶಕಜನ್ಮನಾ | ಆನಂದವತ್ಸರೇ ರಾಮ
41. ನವಮ್ಯಾಂ ಹೃಷ್ಯಮಾನಸಃ ||೨೧|| ರಾಮಾಭಿಷೇಕನಮಯೇ ಶ್ರೀ
42. ರಾಮವ್ಯಾಸನನ್ನಿಧಾ ಶ್ರೀಮತ್ಪರಮಹಂಸಾಬ್ಯಪರಿವ್ರಾಡೀ
43. ತತಾಜುಷಾಂ | ಪದವಾಕ್ಯಪ್ರಮಾಣಾಬ್ಧಿ ಪಾರೀಣಾನಾಂ ನಿರಂಕ್ಯ
44. ಶಂ ಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತಸ್ತಾ ಪನಾಚಾರ್ಯತಾಜುಷಾಂ | ರಾಮ
45. ಚಂದ್ರಪದಾಂಭೋಜ ಪುಜಕಾನಾಂ ಮುದಾನದಾ | ರಘುನಂದೈನತಿ
46. ಪ್ಷ ಶ್ರೀಸುರೇಂದ್ರಾಬ್ಯ ತಪಸ್ವಿನಾಂ ||೨೨|| ನಿಜಾಂತ ವಾಸಿನೇ ಮಧ್ಯಸಿ
47. ದ್ವಾಂತಾ ಘೋರಪದೇಶಿನೇ | ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರಾಯ ವಿಜಯೇಂದ್ರಾಬ್ಯಯಾ

(೩ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ) —

48. ಗಿನೇ | ಮಂತ್ರಭಿಶಾಸ್ತ್ರತತ್ತ್ವಗ್ನೈಃ ಪುರೋಹಿತಪುರೋಗಮೈಃ | ಪುತ್ರಪೌತ್ರ
49. ಸುಹೃದ್ವಾತ್ಪ್ರಭಾರ್ಯಾಬಂಧುಸಮಸ್ತತಃ | ಕುಂಭಕೋಣಮಲೇನಿತ್ಯ
50. ದೀಪಾರ್ಥಂ ವಾರಿಸಂನಿಧೌ | ಪ್ರಾಚೀನಸ್ವೀಯಭೂಪಾನಾಮನೇಕಸುಕೃತಾ

51. ಪ್ರಯೇ || ೨೮ || ಪುತ್ರಪುತ್ರಪುತ್ರಾ ದಿರಾಹಾನಾಂ ರಾಜ್ಯವ್ಯದ್ಧಯೇ
52. ಕಾವೇರೀಪುಣ್ಯತೀರ್ಥಾದಿ ನಾನಾದೇವಾಲಯಾವೃತೇ || ೨೯ || ಸಾಕ್ಷಾದ್ವೈಕುಂಠ
53. ನಿಲಯಶಾರ್ಙ್ಗಪಾಣಿಸಮಾಗಮೇ ಕಾಶೀಕ್ಷೇತ್ರಾದಿಕೇತನ್ವಿ ಕುಂಭಕೋಣೇ
54. ಮಹಸ್ಥಳೇ ಕಾವೇರಾಃ ದಕ್ಷಿಣೇಭಾಗೇಬ್ರಹ್ಮದೇವಾಲಯಸ್ಥಿತಾ ವೃತ್ತರೇ
55. ಹರಿಸಿದ್ಧಾಶ್ವಾತತ್ತೀರಶ್ಚ ಸಮೀಪತಃ || ೩೦ || ಮಾರ್ಗಸ್ಥ ಪಶ್ಚಿಮೇ ಭಾಗೇ
56. ಪೂರೈಭಜನಪದ್ಧತೇಃ | ತೇಷಾಂ ಮಧ್ಯಪ್ರದೇಶೇತೂ ನೃತಾಭೂಮಿದ್ವಿವೇಲಿಕಾ
57. ಲೋಕಸಂಖ್ಯಾಪರಿಮಿತೀರ್ಗಣನೇಯತ್ರ ಕಾರಣಂ | ದಂಡಶ್ತೇನೈವಮಾಣೇನ ಪ್ರಾ
58. ದಾಂನೂ ಮಿದ್ವಿವೇಲಿನಾಂ | ನಾನಾವೃಕ್ಷಸಮಾಯುಕ್ತಾಂ ಮಾರಾಮಪ್ರತಿಮಾಂ
59. ತಥಾ ನಿಧಿನಿಕ್ಷೇಪಪಾಷಾಣನಿಧೃ ಸಾಧ್ಯಸಮನ್ವಿತಾಂ || ೩೧ || ಅಕ್ಷೀಣಾಗಾಮಿಂ
60. ಸಂಯುಕ್ತಾ ಆ ಮಾತೃತ್ವಾಂತ್ಯೇದುತಾರನಂ | ಶಿಷ್ಯಪ್ರತಿಷ್ಠಸಂಭೋಗ ಯೋ
61. ಗ್ಯಾಂ ವಿನಿಮಯೋಚಿತಾಂ | ದಾನಾರ್ಥಧರ್ಮವಿಕ್ರೀತಿಯೋಗ್ಯಭೋಗ್ಯ ಸಮ
62. ನ್ವಿತಾಂ ಭೂಯಸೇಶ್ರೇಯಸೇಪ್ರಾದಾತ್ ಸಹಿರಂಜ್ಯೋದಕಧಾರಯಾ || ೩೨ || ಶ್ಲೋ
63. ಕಾವತ್ರಾದಿಮತ್ಸೋಕ ಮಾರಭ್ಯಗಣನೇಕೃತೇ | ವಿದ್ಯಂತೇತಾಂಮ್ ಪತ್ರೇನ್ವಿ ಸಪ್ತ
64. ತ್ರಿಂಶತ್ಸಹಾಸುನಾ || ೩೩ ||

ಶ್ರೀ ರಾಜಗೋಪಾಲ.

(ಇದರ ಮುಗ್ಗಲ್ಲ ಎರಡು ವರಾಹಗಳಿವೆ.)

65. ಸಾಕ್ಷಾ ಚಿಂನ್ನ ಚವಪ್ಪಾ ಬೃಮಹೀಪಸಕ್ತದಾಜ್ಞ ಯಾಮಂತ್ರೀರಾಜಾಜ್ಞ
66. ಯಾ ಚಾವಿತಾಂಮ್ ಪತ್ರಂ ವಿಧಾಯತಾ ತಂದೃಷ್ಟಾ ಬಹುಸಂತ್ಸುಷ್ಟಃ
67. ಸ್ವಾಮಿನಃ ಪಾದಯೋನೈಃ | ದಕ್ಷಾ ಸಮರ್ಪಯಾಮಾಸ ಶಾಸನಂ ತಾಂಮೃಕಂ
68. ತದಾ ಶ್ರೀಕುಂಭಕೋಣ ಸಂವ್ತಾಸ ಮಹಾಲಿಂಗ್ ತನೂಭವಃ ಕುಂಭಲಿಂಗ್ ಯು
69. ತಿ ಬೃಹತೋ ವೈಲಿಖತ್ತಾಂಮ್ ಶಾಸನಂ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಭೈ
70. ಯೋನುಪಾಲನಂ ದಾನಾಸ್ತಗ್ಗಮವಾಪ್ನೋತೇ ಪಾಲನಾದಚ್ಚುತಂಪದಂ || ಸಾಮಾ
71. ನ್ಯೋಯಂ ದರ್ಮಸೇತೋನೈವಾಣಾ ಕಾರೇಕಾರೇಪಾಲನೀಯೋಭವದ್ಧಿಃ ಸರ್ವಾನೇತಾ
72. ಭಾವಿನಃ ಪಾರ್ಥಿವೇದ್ರಾ ಭೂಯೋಭೂಯೋ ಯಾಚತೇರಾಮಚಂದ್ರಃ || ಸ್ವದ
73. ತ್ವಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ ನುಪಾಲನಂ ಪರದತ್ತಾ ಪಹಾರೇಣಸ್ತದತ್ತಂ
74. ನಿಷಲಂಭವೇತ್ || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವ್ಯಾಯೋಹರೇತ ವಸುಂದರಾಂ ಪಶ್ಚಿವರ್ಷ
75. ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಚಾಯತೇಕೈಃ ||

I-B—

ಶ್ರೀ

1. ನಮಸ್ತುಂಗಾ ಶಿರಶ್ಚುಂಭಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾ
2. ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ಹರೇಲಿಲಾಚರಾಹಸ್ಯ ದಂ
3. ನ್ಧಾ ದಂಟಸ್ಸಪಾತುಃ | ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರ ಧಾತ್ರಿಣಿತ್ರಾಶ್ರಯ
4. ಂಧೌ | ಯಸ್ಮಾಚ್ಚರಾಚರಂ ವಿಶ್ವಂ ಸಂಭೃತಂ ಜಗದಂಜಸಾ ಯ
5. ತೋ ಗಂಗಾಜಗಂಮಾತಾ ಸಂಭೃತಾ ಲೋಕಪಾವನಿ | ಯದ್ರಜಸ್ಸ
6. ಂಗತಃ ಕಾಂತಾ ಶಿಲಾಸಮಭವನ್ಮುನೇ | ಯದಂಭಿಗಣನೇನೈವ ಮ
7. ರುತ್ವಾಮ್ರಾಜ್ಯಮಾಪ್ತಾ || ೪ || ಬಲಿಃ ಪಾತಾಲಸಾಮ್ರಾಜ್ಯಂ ಶಕ
8. ಟೋಯೆನಸೂದಿತಃ | ಯದಂಭಿಗಣನೇನೈವ ಮ
9. ಪಿ ಸುಹರಃ || ೫ || ತಸ್ಮಾತ್ಸಮಭವದ್ಧಿಃ ಸ್ತುರೀಶ್ವರೋ ಧರ್ಮಸಂಕುಲಃ
10. ಸದಾಚಾರರತಾಸ್ತದ್ವ ದ್ವಿಜಸೇವಾಪರಾಯಣಾಃ || ೬ || ಭೂಪಾಲಾಸ್ತ
11. ತ್ರಸಂಜಾತಾಃ ಶೌರ್ಯೈರಾರ್ಯಗುಣಾನ್ವಿತಾಃ | ವಿನಿತಾಃ ಶಿಕ್ಷಿತಾಶಾ
12. ತ್ತಾಸ್ತಂತ್ರಜ್ಞಾನೇಧಿಕಾರಿಣಃ | ತದ್ವಗೌ ದವರಾಜಾಖ್ಯಾ ಬಹು

Note.

This and the following record belong to the reign of Chinna Chavappa younger brother of Chavappa of the previous inscription. Both are in Sanskrit and engraved in Telugu characters; both are dated in 1614 A.D. and are mostly identical in contents with the previous grant of Chavappa. The present grant consists of two plates each measuring 11" by 8 $\frac{3}{4}$ ". After giving the genealogy down to Chavappa, the record tells us that making over the sovereignty to his younger brother, Chavappa resided at Kumbhaghōṇa and engaged himself in religious austerities. Chinna Chavappa took up his residence at Dakṣiṇa-Dvārakā (Mannārguḍi) and became a great devotee of the god Kṛiṣṇa of that place. On the Rāma-Navami day of the year Ānanda corresponding to the Śaka year reckoned by the seasons, the fires, the arrows and the earth (1536), in the presence of Rāma-Vyāsa, at the time of the *abhishēka* or anointment of the god Rāma, he made a grant to the expounder of the Madhva-siddhānta, Vijayīndra-yatīndra, disciple of (with the same titles as in previous record) Surēndra, who was the disciple of Raghunandana, in order to provide for daily gifts of food and the worship of the god Rāma in the maṭha. The grant consisted of one *vṛitti* of good rice lands selected in the rural and urban parts of Tanjā-pura-dēśa. The number of verses is given as 30. The engraver was Tyāgarāja of Mannārguḍi, son of Rājagōpāla. After the stanza giving the number of verses, occur two figures of the boar and the signature—*Srī Rājagōpāla*. An epigraph of this chief at Tiruvannāmalai is noticed on page 61 of the *Madras Epigraphical Report* for 1905.

28

Ninth copper plate record in the same matt.

Telugu characters and Sanskrit language: 3 plates.

Size 10 $\frac{1}{4}$ " × 8 $\frac{3}{4}$ ".

ಆದೇ ಮಠದಲ್ಲಿದ್ದು ಒಂಬತ್ತನೆಯ ತಾಮ್ರಶಾಸನ.

ಪ್ರಮಾಣ ೧೦ $\frac{1}{4}$ " × ೮ $\frac{3}{4}$ ".

ಕಲಗುಣ : ೩ ಹಲಗೆಗಳು.

ಶ್ರೀ

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ) —

1. ನಮಸ್ತುಂಗ ಶಿರಚ್ಚುಂಬ್ದೀ ಚಂದ್ರಚಾಮರಚಾರವೇ | ಕೃತೋಕ್ತನಗರಾ
2. ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯ ದಂ
3. ನೃಂದಂಧಸ್ತಪಾತುವಃ | ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರ ದಾತ್ರೀಧತ್ರಿಯ
4. ದಂದೌ | ಯಸ್ಯಾಚ್ಚರಾಚರಂ ವಿಶ್ವಂ ಸಂಭೂತಂ ಜಗದಂಜನಾ ಯ
5. ತೋ ಗಂಗಾ ಜಗನ್ನಾತಾ ಸಂಭೂತಾ ಲೋಕಪಾವನೀ | ಯದ್ರಜಸ್ವ
6. ಂಗ್ಗತಃ ಕಾಂತಾ ಶೀಲಾಸಮಧವೇನ್ಮನೇ | ಯದಂಘ್ರಿಗಣನೇನೈವ ಮ
7. ರುತ್ಯಾನ್ರಾಜ್ಯಮಾಹವಾ || ೪ || ಬಲಃ ಪಾತಾಳಸಾಮ್ರಾಜ್ಯಂ ಶಕ
8. ಚೋ ಯೇನಸೂದಿತಃ | ಯದಪ್ಯುಂಕ್ತೋಽಭೋಗಿಭೋಗೇದೃಶ್ಯತೇದ್ಯಾ
9. ಪಿ ಸುಂದರಃ || ೫ || ತಸ್ಮಾತ್ಸಮಧವದ್ವರ್ಣಸ್ತು ರೀಯೋ ಧರ್ಮಸಂಕುಲಃ

13. बाहुपराक्रमः । अमात्यः कृष्णराजस्य बभूव रिपु
14. मर्दनः । प्रतापरुद्रमत्तेभपतिं जित्वाय आहवे । आक्रं
15. म्योदयशैलाख्यं दुर्गं गजपतेः प्रियं ॥ ९ ॥ तत्राद्यग्निय
16. जयंप्राप्य कृष्णरायमतोपयत् ॥ श्वेतछत्रादिकं रा
17. जचिह्नं यस्मै प्रदत्तवान् ॥ १० ॥ स्वः कामिनीं स्वतनु कां
18. त्तिभिराक्षिपन्तीं श्रीदेवराजतिलको नवनीरजाक्षं । कल्या
19. णिनीं कमलनाभयिवाब्धि कन्यां मंगगाब्धिकामुदव
20. हद्बहुमानशीलां ॥ १ ॥ तस्यां तपोभिरधिकैरुदभू
21. यशस्वी श्रीचित्रराजनृपतीखलु दवराजात् । श्रीरामरा
22. जनृपतेः क्लिप्तकृष्णराजजामातुरग्रयमहिमा स बभू
23. व मंत्री ॥ १२ ॥ जगद्विख्यातशौर्यस्य चित्राराजमाहीपतेः
24. ब्रह्मण्यः कीर्तिमान् ज्येष्ठोज्जे चव्यप्प नायकः ॥ १३ ॥

II-A—

25. अद्वितीयोद्वितीयश्च श्रीमान् चित्रचवप्रभुः । मौलिरत्नं
26. महीपानां संजातः कुलनायकः ॥ १४ ॥ सचित्रराजभू
27. पालो रामराजाज्ञययाभृशं । प्रचंडतर दोर्द
28. इर्दंडिताराति मंडलः ॥ १५ ॥ आसेतो द्राविडान्भू
29. मि पालांश्चक्रे वशेस्थयं । रामराजागड्यतोरायं (?)
30. तंजापुर्यां महामनाः ॥ १६ ॥ निवासमकरोद्राजा
31. राज्यं धर्मेण पालयन् ततः श्रव्यप्पभूपालो राज्यं
32. चक्रे सुधार्मिकः ॥ १७ ॥ पितुर्मतिं यत्रचक्रे श्रीमान् चित्रच
33. वप्पराद । सोयं चवप्पभूपालो राज्यं दत्वा
34. नुजायवै ॥ १८ ॥ कुंभकोणे स्वयं राजा वा
35. संचक्रे तपश्चरन् । श्रीमान् चित्रचवप्पाख्य महीपालो
36. तिधार्मिकः ॥ १९ ॥ बलभद्राकृष्णयिव रराज बहुभिर्गु
37. णैः । विरक्तो विष्णुभक्तश्च दानशौद्धो जितेन्द्रियः
38. ॥ २० ॥ दक्षिणद्वारकावासी श्रीकृष्णशरणोभवत् । स श्री
39. चित्रचवप्पाख्यमहीपतिलकस्वयं । ऋत्वग्निवाण
40. भूसंख्यागणिते शकजन्मना । आनन्दवत्सरे राम
41. नवम्यां हृष्टमानसः ॥ २२ ॥ रामाभिषेकसमये श्री
42. रामव्याससंनिधौ श्रीमत्परमहंसाख्य परिव्राडी
43. शताजुषां । पदवाक्यप्रमाणाब्धि पारिणानां निरंशु
44. शं श्रीमद्वैष्णवसिद्धान्तं स्थापनाचार्यं ताजुषां । राम
45. चंद्रपदांभोज पूजकानां मुदासदा । रघुनंदनशि
46. ष्यश्रीसुरेंद्राख्य तपस्विनां ॥ २५ ॥ निजान्तवासिने मध्वासि
47. द्धान्तार्थोपदेशिने । सर्वतंत्रस्वतंत्राय विजयींद्राख्यया

III-A—

48. गिने । मंत्रिभिः शास्त्रतत्त्वज्ञैः पुरोहितपुरोगमैः । पुत्रपौत्र
49. सुहृद्वात्भार्याबंधुसमन्वितः । कुंभकोणमठेनित्य
50. दीपार्थं वारिसंनिधौ । प्राचीनस्वीयभूषणामनेकसुकृता
51. मये ॥ २८ ॥ पुत्रपौत्रप्रपौत्रादि राजानां राज्यवृद्धये

52. कावेरीपुण्यतीर्थादि नानादेवालयानुते ॥ २९ ॥ साक्षाद्वैकुण्ठ
 53. निलयशार्ङ्गपाणिसमागमे काशीक्षेत्रादिके तस्मिन् कुम्भकोणे
 54. महस्थले कावेर्याः दक्षिणे भागे ब्रह्मदेवालयस्य चा वुत्तरे
 55. हरिनद्याश्चातत्तीरश्चसमीपतः ॥ ३१ ॥ मार्गस्यपश्चिमे भागे
 56. पूर्वभजनपद्धतेः । तेषां मध्य प्रदेशे तु स्थिताभूमिद्विवेलिका
 57. लोकसंख्या परिमिती गणने यत्रकारणं । दृष्टेस्तैवमाणेन प्रा
 58. दान्भूमिद्विवेलिनां नानावृक्षसमायुक्तामारामप्रतिमां
 59. तथा निधिनिक्षेपपायाणसिद्धसाध्यसमन्वितां ॥ ३४ ॥ अक्षीणानामि
 60. संयुक्ता आ मात्तद्विदुतारनं । शिष्यप्रशिष्यसंभोगयो
 61. ग्यां विनिमयोचितां । दानार्थधर्मविक्रीतियोग्य भोग्यसम
 62. न्वितां भूयसे श्रेयसे प्रादात् सहिरण्योदकधारया ॥ ३६ ॥ इलो
 63. कावत्रादिमदलोकमारभ्यगणनेनकुते । विद्यंसेतांघ्र पत्रेस्मिन् सत
 64. त्रिदशत्सहापुना ॥ ३७ ॥

श्री राजगोपाल.

65. साक्षाच्चित्रचवप्पाख्यमहीपसकृदाज्ञयामंघ्रीराजाज्ञ
 66. याचापितांघ्रपत्रं विधायचा तदह्वावहुसंतुष्टः
 67. स्वामिनः पादयो नृपः । भक्त्यासमर्पयामासशासनं तांघ्रकं
 68. तदा श्रीकुम्भकोण संव्वास महालिङ्गतनूभवः कुम्भलिङ्गायि
 69. तिख्यातो व्यलिखत्तांघ्रशासनं । दानपालनयोर्मध्ये दानाज्ञे
 70. योनुपालनं दानास्वर्गं मवाप्नोती पालनादच्युतपदं ॥ पामा
 71. न्योयं धर्मसंतोनुपाणा कालेकाले पालनियो भवद्भिः सर्वानेतान्
 72. भाविनः पार्थिवेद्रान् भूयोभूयोयाचतेरामचंद्रः ॥ स्वद
 73. ताद्रिगुणं पुण्यं परदत्तानु पालनं परदत्ताप हारेणस्वदत्तं
 74. निषलं भवेत् ॥ स्वदत्तां परदत्तां वा योहरेत वसुंधरां पटिवर्ष
 75. सहस्राणि विष्टायां जायतेकृमिः ॥

Transliteration.

I-B—

1. namas-tungga śirach-chumbhī chandra-chāmara-chāravē । trailōkya nagarā-
 2. rambha mūla-stambhāya Sambhavē ॥ Harēr lilā Varāhasya dam-
 3. nṭhrā damdḍas-sapātu vah । Hēmādri kalaśā yatra dhātri chhatra-śriya-
 4. m dadhau । yasmāch-charācharaṃ viśvam sambhūtaṃ jagadamjāsā ya-
 5. tō Gaṃggā jagannmātā sambhūtā lōkapāvanī । yadrajas sa-
 6. mggataḥ kāmptā śilāsam abhavēn munē । yadamghri-gaṇanēnaiva Ma-
 7. rutvān rājyamāpachā ॥ 4 ॥ Balih pātāla sāmvrājyaṃ Śaka-
 8. tō yēna sūditah । yadaghryamkkō bhōgi-bhōgē dṛśyatē dyā-
 9. pi sumddarah ॥ 5 ॥ tasmāt samabhadra varṇas-turīyyō dharma samkulah
 10. sadāchāratās tatra dvija-sēva-parāyanah ॥ 6 ॥ bhūpālās-ta-
 11. tra samjātāḥ sauryaudārya guṇānvitah । vinitah śikshitā śam-
 12. ttās-tamtrajñānēdhikāriṇah । tadvargō Davarājākyō bahu-
 13. bāhu parākramah । amātyah Kriṣṇa Rājasya babhūva ripu-
 14. mardanaḥ । Pratāparudra mattēbha patim jivā ya āhavē । ākram-
 15. my-ōdaya śailākhyam durggam Gajapatēḥ priyam ॥ 9 ॥ tatrādyag-vi-
 16. jayam prāpya Kriṣṇa rāyam atōshayat ॥ śvēta-chhatrādikam rā-

17. ja chinham yasmai pradattavān || 10 || svah kāmīnīm svatanu kām-
 18. ttibhir ākshipamttīm śrī Dēvarāja tilakō navanirajāksham | kalyā-
 19. nīm Kamalanābha yivābhi kanyām Maṃggābbikā mudava-
 20. had bahumānāśilām || 11 || tasyām ttapōbhir adhikair udabhū-
 21. d yaśasvī śrī Chininnarāja nripatī khalu Devarājāt | śrī Rāmarā-
 22. ja nripatēh kkila Krishnarāja jāmātur agrya mahimā sa babhū-
 23. va mamtri || 12 || jagad vikhyāta śauryasya Chinnārāja mahipatēh
 24. brahmānyah kirtimān jyēsthō jagñē Chavvappa nāyakah || 13 ||

II-A—

25. advitiyyō dvitiyaścha śrīmān Chinna Chavvachava prabhuh | mauji-ratnam
 26. mahipānām samjātaḥ kulanāyakah || 14 || sa Chinnarāja bhū-
 27. pālō Rāma rājāgñyayā brisam | prachamda tara dordam-
 28. dda damdditārati mamddalah || 15 || ā Sētō Drāvidān bhū-
 29. mi-pālāms-chakrēvasē sya-yam | Rāma-rājāgñya ytō Rāyam
 30. Tamjāpuryām mahāmanāh || 16 || nivāsamakarōd rājā
 31. rājyam dharmēna pālayan tatah Chavyappa bhūpālō rājyam
 32. chakrē sudhārmikah || 17 || pitur-matim yatra chakrē śrīmān Chinnacha-
 33. vapparāt | sōyam chavappa bhūpālō rājyam datvā-
 34. nujāyavai || 18 || Kumbhakhōnē svayam rājā vā-
 35. samchakrē tapascharan | śrīmān Chinna Chavappākhyā mahipālō-
 36. ti dhārmikah || 19 || Balabhadrat Krashṇa yiva rarāja bahubhir-gu-
 37. nah | viraktō Vishṇubhaktascha dāna śaunpādō jitēndriyah
 38. || 20 || Dakshiṇa- Dvārakāvāsī śrī Kṛishṇa śaraṇō bhavat | saśrī
 39. Chinna Chavappākhyā mahipa tilaka-svayam | rit-vagni-bāna-
 40. bhū-samkhyā ganitē śakājanmanā | Anapda vatsarē Rāma-
 41. navamyām hrishthamānasah || 22 || Rāmābhishēka-samayē śrī
 42. Rāma-Vyāsa samnidhau śrīmat parama hamsākhyā parivrādi-
 43. śa tājushām | padavākya-pramāṇābhi-pariṇānām niramkku-
 44. sam śrīmad Vaishṇava siddhāntta sthāpanāchārya tājushām | Rāma-
 45. Chamdra padāmbhōja pūjakānām mudāsada | Raghunāpddana śi-
 46. shya śrī Surēndrākhyā tapasvinām || 25 || nijānttavāsinē Madhva-si-
 47. ddhānttārthopadēsinē | sarva tamtra svatamtrāya Vijayīndrākhyā yā-

III-A—

48. ginē | mamtribbhiḥ śāstra tatvagñair purōhita purōgamaiḥ | phutra-pautra-
 49. suhrīd-bhrātṛi-bhāryā-lamdu-samanvitah | Kumbhakōna-mathē nitya
 50. dipārtham vāri-samnidhau | prachinasviya bhūpānām anēka sukritā
 51. ptayē || 28 || putra-pautra prapautrādi rājānām rājyavriddhayē
 52. Kāvērī puṇyatīrthādi nānā dēvalayāvritē || 29 || sākshād Vaikunṭha
 53. nilaya Sārṇapāṇi samāgamē Kāśīkshêtrādikē tasmin Kumbhakōnē
 54. mahāsthalē Kāvēryāḥ dakshinē bhāgē Brahma dēvalayasya chā vuttarē
 55. Harinadyāscha tat-tīrascha samipataḥ || 31 || mārgasya paschimē bhāgē
 56. pūrvē | bhajanapaddhatēh | tēshām madhya-pradēśē tū sthitābhūmi dvivē-
 likā
 57. lōkasamkhyāparimitir gaṇanē yatra kāraṇam | damddastēnaiva māṇēna
 prā-
 58. dām-bhūmi dvivēlinām | nānā-vṛiksha samāyuktām ārāma pratimām
 59. tathā nidhi-nikshēpa-pāshāṇa siddha sādhyā samanvitām || 34 || akshīpā-
 gāmim

60. samyyuktā ā mārtaṁdēdu tāranam | śishya prasishya sambhōga yō-
 61. gyan vinimayōchitām | dānārtha dharma-vikṛiti yōgya-bhōgya sama-
 62. nvitām bhūyasē śrēyasē prādāt sahiramnyōdaka dhārayā || 36 || slō-
 63. kāvatrādima-slōkamārabhya gāṇakṛitē | vidyamitē tāmmra patrēmin
 sapta-
 64. trimśat sahāpunā || 37 ||

śrī Rāja Gōpāla

65. sākshā Chinna Chavappākhyā mahīpa sakṛidājñayā mamtri rājājñā-
 66. yā chāpi tāmmrapatram vidhāyachā tam drishvā bahu samttushṭah
 67. svāminah pādayōnripah | bhaktyā samarpayāmsa śāsanam tāmmrakam
 68. tadā śrī Kumbhakōṇa samvāsa Māhalingga-tanūbhavaḥ Kumbhalingga yi-
 69. ti khyātō vyalikhat tāmmra śāsanam | dāna-pālanayōr madhyē dānāch-chrē-
 70. yōnupālanam dānā-svarggam avāpnōti pālanād achyutam padam || sāmā-
 71. nyōyam dharimasētō nripānā kālē kālē pālanīyyō bhavadbhiḥ sarvān ētān
 72. bhāvinah pāthivēdrān bhūyō bhūyō yāchatē Rāmachandrah || svadā
 73. ttā dviguṇam puṇyam paraḍattānupālānam paraḍattāpa-bāreṇa svadattam
 74. nishalam bhavēt || sva-dattām para-dattām vā yōharēta vasumdharam sha-
 sbṭi-varsha
 75. sahasrāṇi viśṭhāyām jāyatē krimih ||

Note.

The present grant consists of three plates, each measuring 10½" by 8½". The date, most of the contents as also the donor and the donee mentioned in the record are similar to those mentioned in the previous record. The grant made consisted of two *vēlis* of land (specified), as measured by a pole of 14 feet, at the holy place Kumbhakōṇa adorned with the Kāvēri and various temples surpassing Kāśi in sanctity and forming the abode of the god Śārṅga-pāṇi, the lord of Vaikuṇṭha. It was made with all the usual rights for the welfare of the donor's ancestors, the donor himself and his posterity as a provision for the maintenance of perpetual lamps in the matha at Kumbhakōṇa. The number of verses is given as 37. By order of Chinna Chavappa, his minister got the plates ready and the Chief presented them to the svāmi with great devotion. The engraver was Kumbhalingga of Kumbhakōṇa, son of Mahālinga. After the stanza giving the number of verses, occur two figures of the boar and the signature *Śrī Rājagōpāla*.

29

Tenth copper plate record in the same matt.

Telugu language and characters. Single plate. Size 11" × 7½".

ಅದೇ ಮಠದಲ್ಲಿರುವ ಹತ್ತನೆಯ ತಾಮ್ರಶಾಸನ.

ತಲುಗು ಅಕ್ಷರ ಮತ್ತು ಭಾಷೆ; ಒಂದು ಪುಟ.

ಪ್ರಮಾಣ ೧೧" × ೭½".

(ಮುಂಭಾಗ) —

(ದೊಡ್ಡ ಅಕ್ಷರಗಳಲ್ಲಿ) ಶ್ರೀ ಮುದ್ದಳಗಾದ್ರಿ ಅಯ್ಯಪ್ಪಾಯ.

1. ಶ್ರೀರಸ್ತು || ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂದಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ
2. ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶುಭವೇ || ಸ್ವಸ್ತಿ
3. ಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷಂಭುಲು ೧೬೦೭ ಅಗುನ

4. ನೇಟಿ ಸಿದ್ಧಾರ್ಥನಾಮ ಸಂವತ್ಸರಂ ವೈಶಾಖ ಶುದ್ಧ ಅಕ್ಷ ೩ ಶುಕ್ರವಾರಂ
5. ರೋಹಿಣಿ ನಕ್ಷತ್ರ ಪುಣ್ಯಕಾಲ ಫುಂದು ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪ
6. ರಿವ್ರಾಜಕಾಚಾರ್ಯರೈನ ಪದವ್ಯಾಕೃಪ್ರಮಾಣ ಪಾರಾವಾ
7. ರ ಪಾರಂಗತ ಸರ್ವತಂತ್ರ ಸ್ವತಂತ್ರರೈನ ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ
8. ಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯರೈನ ಶ್ರೀಮದ್ರಾಮಚಂದ್ರದೇವುನಿ ದಿವ್ಯ ಶ್ರೀಪಾ
9. ದ ಪದ್ಮಾರಾಧುಕುರೈನ ಶ್ರೀಮತ್ಪುಧೀಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದವಡೆಯಲ ಕರ
10. ಕಮಲಸಂಪಾತುರೈನ ಶ್ರೀಮದ್ರಾಘವೇಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದವಡೆಯಲ ವ
11. ರ ಕುಮಾರುಕುರೈನ ಶ್ರೀಮದ್ಬೋಗೀಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದವಡೆಯಲ ದಿವ್ಯ
12. ಶ್ರೀ ರಘು ಪತಿ ಭಂಡಾರಾನಿಕಿ ವಿತ್ಯನಾಥ ನಾಯನಿ ಮುದ್ದಳಗಾದ್ರಿನಾ
13. ಯನಿಗಾರು ಶ್ರೀರಂಗನಾಯಕುಲ ಸಂನಿಧಿನಿ ಚಂದ್ರಪುಷ್ಪರಣ
14. ತೀರನುಂದ್ರು ಮಾಪೆದ್ದಲಕು ಸುಕೃತಮುಗಾನು ಸಕಿರಣಿಯೋ
15. ದಕ ದಾನಧಾರಾ ಪೂರ್ವಕಮುಗಾನು ದಕ್ಷಿಣರಾಷ್ಟ್ರಮುಲೋನು ತಾಂ
16. ಮೃಪರ್ಣತೀರಮಂದ್ರು ಆರಾಂಬಣ್ಣ ಅನೆ ಗ್ರಾಮಂ ತೆಲುಪುಲು
17. ೬೦೦ ಮಾಳ ಕುಂನೂ ರಂಗಕ್ಷೇತ್ರಮಂದ್ರು ಚಿತ್ರವಿಧಿ ದಕ್ಷಿಣಗೋಪರಾ
18. ನಿಕಿ ಪದಮುಟೆ ದಿಕ್ಕುನ ವುಂಡೆ ರಾತಿಮಠಮುಂನೂ ರಂಗನಾಯ
19. ಕುಲಕ ಪಿತ್ತಿಗಾನು ಮಾ ಪೆದ್ದಲಕು ಸುಕೃತಮುಗಾನು ಧಾರಾಪು
20. ವರ್ಕಮುಗಾನು ಯಿಟ್ಟನಾರಂಗನಕ ನಿಧಿನಿಕ್ಷೇಪ ಜಲತರುಪಾಪಾ
21. ಣಕ್ಷಿಣ ಅಗಾಮಿ ವಿದ್ವನಾಧ್ಯಲು ಮೊದಲೈನ ಅಪ್ಪಭೋಗ ತೇಜಸ್ವಾಮ್ಯ
22. ಮುಂನೂ ಶಿಷ್ಯಪಾರಂಪರ್ಯಮುಗಾನು ಆಚಂದಾರ್ಕಸ್ತಾಯಿಗಾನು
23. ಅನುಭವಿಂಚ್ಚುಕೊನಿ ವುಂಡಗಲವಾರು ಯಿಟನೆ ಧಾರಾಪೂರ್ವಕ
24. ಮುಗಾ ಯಿಟ್ಟನಾರಂಗನಕ ಸುಖಾನ್ನು ಅನುಭವಿಂಚ್ಚುಕೊನಿ ವುಂಡೇದಿ
25. ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನು ಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ

(ಹಿಂದಾಗ) —

26. ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ | ಏಕೈವ ಭಗಿನೀ ಲೋಕೇ ಸರ್ವೇಪಾಮೇವ ಭೂಮಿಜಾಂ ||
27. ನಭೋಜ್ಯಾ ನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾವಸುಂದರಾ | ಸ್ವದತ್ತಾಂ ಪರದ
28. ತ್ತಾಂ ವಾ ಯೋಹರೇತ ವಸುಂದರಾಂ | ಪಪ್ಲಿವರ್ಪಸಹಸ್ರಾಣಿ
29. ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕೃಮಿಃ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ
30. ದಾನಾಭೇಯೋನು ಪಾಲನಂ ದಾನಾಚ್ಚರ್ಗಮವಾಪ್ನೋತಿ ಪಾ
31. ಲ ನಾದಾಕೃತಂ ಪದಂ ||

Transliteration.

Front—

Śrī Muddaḷagādrī ayya vrāṇu.

1. Śrīr-astu || namas-tuṅga śiraś-chuṃbi chandra-chāmara-chārāvê
2. trai-lōkya-nagar-ārambha mūlā-stambhāya Saṃbhavê || svasti
3. śrī vijayābhyudaya Śālivāhana-śaka-vashambulu 1607 aguna-
4. nēti Siddhārtthi nāma samvatsaram Vaisākha śuddha Aksha 3 Śukra-
vāram
5. Rōhiṇi nakshatra punya-kāla mamddu śrīmat parama-hamṣa pa-
6. rivrājakā-chāryulaina pada-vākya-pramāṇa-pārā-vā-
7. ra pāramgata sarva-tamtra-svatamtralaina Śrīmad Vaishṇava siddhānta
8. pratishṭhāpanāchāryalaina śrīmad-Rāmachandra-dēvuni divya śrī pā-
9. da padmā-rādhukalaina śrīmat Sudhīmdratīrtha śrī-pāda vadeyala kara
10. kamala samjātulaina śrīmad-Rāghavēndra tīrtha śrī-pāda vadeyala va

11. ra kumarukalaina śrīmad Yōgīndratīrtha-śrī-pāda vaḍeyala divya
12. śrī Raghupati-bhaṁḍārāṇiki Viśvanātha nāyani Muddalagādri nā-
13. yanigāru Śrī-Ranganāyakula saṁnidhini Chemdra-pushkarāṇi
14. tīramamḍdu mā peddalaku sukṛitamū gānu sa-hiraṇiyō-
15. daka dāna-dhārā pūrvakamugānu Dakṣiṇa-rāshṭra mulōnu Tam-
16. raparṇi-tīramamḍdu Ārāmbaṇṇa ane grāmaṇi telupulu
17. 600 māllukunṇū Raṅga-kshētramamḍdu Chitravidhi dakṣiṇa gōparā-
18. niki paḍumate dikkuna vumḍe Rātimaṭhamunṇū Raṅganāya-
19. kulaku pṛitigānu mā peddalaku sukṛitamugānu dhārā-pū-
20. rvakamugānu yichchināraṇi ganaka nidhi nikshēpa jala-taru-pashā-
21. ṇ-akṣhiṇya āgāmi siddha sādhyalu modalaina aṣṭa-bhōga tēja svāmya-
22. munṇū śishya pāraṁparyamugānu ā chendrārka sthāyigānu
23. anubhaviṁchchukoni vumḍagalavāru yitanē dhārā-pūrvaka-
24. mugā yichchināraṇi ganuka sukhānu anubhaviṁchchukoni vumḍēdi
25. sva-dattā dvigunaṇi puṇyam para-dattānu-pālanam para-dattāpaharēṇa

Back —

26. svadattam nishphalam bhavēt | ēkaiva bhagini lōkē sarvēśham ēva
bhūbhujām |
27. na bhōjyā na kara grāhyā vipra-dattā vasumddharā | sva-dattam
para-da-
28. ttām vā yō harēta vasumddharām | shashtir varsha-sahasrāṇi
29. vishtāyam jāyatē kṛimih | dāna-pālanayōr madhyē
30. dānā chhrēyōnupālanam dānā chchargam avāpnōti pā-
31. lanād achyutam padam |

Translation.

May there be prosperity. (Praise of Śambhu).

Be it well. On Friday, the third lunar day which was Aksha-Tritiyā of the bright half of Vaiśākha of the year Siddhārthi corresponding to the Śaka year 1602, under the asterism Rōhini, (we,) Vishvanātha-Nayaka's son Muddalagādri-Nāyaka, have granted with gold and pouring of water, in the presence of the god Ranganātha on the bank of the Chandrapushkarāṇi, for the merit of our ancestors, the village Ārāmbaṇṇa of the revenue value of 600 *Mālluku*, situated on the bank of the Tāmrarparṇi in the southern *rāshṭra* and the stone maṭha situated to the west of the south gōpura or tower of the Chitra street of Rangakshētra (Śrīrangam) to the Raghupati treasury of the illustrious paramahansa parivrājākāchārya, pada-vākyapramāṇa pārāvāra pārangata, sarvatantra svatantra, establisher of the illustrious Vaishṇava siddhānta, worshipper of the lotus feet of the god Rāmachandra, Yōgīndratīrtha śrīpāda, son of the illustrious Rāghavēndra-tīrtha śrīpāda-oḍeyar, who was the spiritual son of the illustrious Sudhīndra-tīrtha-śrīpāda-oḍeyar. You may enjoy the eight rights and powers of enjoyment including treasure on the surface or underground, water springs, minerals, imperishables, futures, ready-income and possibilities in succession of your disciples for as long as the moon and the sun endure. As we have granted thus with pouring of water, you can happily enjoy the same.

[Usual four final verses]

Note.

This and the following record relate to the Madhura Nāyaks. The present record consists of only one plate measuring 11" by 7½". The language is Telugu.

The inscription records the grant of a village Arāmbanna of the revenue value of 600 *māḷuku* by Muddalagūdrī Nāyaka, son of Viśvanātha Nāyaka, to the Rāghavēndra-svāmi matt. The signature of the donor appears on the front of the plate.

The date of the record Ś1602 Siddhārthi sam. Vaisākha śu. 3 corresponds to Thursday, 3rd April 1679 A.D.

30

Eleventh copper plate record in the same matt.

Telugu language and characters. Single plate: Size 11" × 8".

ಅದೇ ಮಠದಲ್ಲರುವ ಹನ್ನೊಂದನೆಯ ಕಾಮಶಾಸನ.

ಕೆಲಗು ಅಕ್ಷರ ಮತ್ತು ಛಾಪ.

ಪ್ರಮಾಣ ೧೧' × ೮'.

(ಮುಂಭಾಗ) —

1. ಶ್ರೀರಸ್ತು || ನಮಸ್ತುಂಗ ಶಿರಶ್ಚಂದಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈ
2. ಲೋಕೈನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ || ಸ್ವಸ್ತಿಶ್ರೀ
3. ವಿಜಯಾಧ್ಯುದಯ ಶಾಲೀವಾಹನಶಕ ವರ್ಷಂಬ್ಬಲು ೧೬೧೯
4. ಅಗುನನೇಟಿ ಯೇಶ್ವರನಾಮನಂವತ್ಸರಂ ಮಾಘ ಶುದ್ಧ ೧೫ ಶುಕ್ರವಾ
5. ರಂ ಮಧ್ಯಾಹ್ನ ಮುಘಾನಕ್ಷತ್ರ ಪುಣ್ಯಕಾಲಮಂದು ಶ್ರೀಮತ್ಪರಮಹಂಸ
6. ಪರಿವ್ರಾಜಕಾಚಾರ್ಯಲಯನ ಪದವಾಕ್ಯಪ್ರಮಾಣವಾರಾವಾರವಾರಂಗ
7. ತ ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರೈನ ಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತಪ್ರತಿಷ್ಠಾಪನಾ
8. ಚಾರ್ಯುರೈನ ಶ್ರೀಮದ್ರಾಮಚಂದ್ರದೇವನಿಧಿವ್ಯ ಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕುರೈನ
9. ಶ್ರೀಮದ್ವೈದ್ಯೇಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದಪದ್ಮಯಲವಾರಿಕರಕಮಲನಂಜಾ
10. ತುರೈನ ಶ್ರೀಮತ್ಪೂರೇಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದಪದ್ಮಯಲವಾರಿವರಕುಮಾ
11. ರುಕುರೈನ ಶ್ರೀಮತ್ಪೂರೇಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದಪದ್ಮಯಲವಾರಿ
12. ದಿವ್ಯಶ್ರೀರಘುಪತಿಬಂಡಾರಾನಿಕ ಶ್ರೀಮದ್ವೈಷ್ಣವನಾಥನಾಯನಿ ಚೋಕ್ಕ
13. ನಾಥನಾಯನಿವಾರಿ ಪಟ್ಟಮಹಿಷಿಬನ ಮಂಗ್ಗಮ್ಮಗಾರು ಶ್ರೀರಂಗನಾಮ
14. ಕುಲಸನ್ನಿಧಿನಿ ಚಂದ್ರಪುಷ್ಪರಣೀತೀರವಂದು ಮಾಹೆದ್ದಲಕು ಸುಕೃತ
15. ಮುಗಾನು ಸಹಿರಣ್ಣೋದಕದಾನಧಾರಾಪೂರ್ವಕಮುಗಾ ಯಿಟ್ಟಿನ
16. ಭೂದಾನಶಾಸನಂ ಮಾ ತಿರುಚಿನಾಪಳ್ಳಿ ರಾಷ್ಟ್ರಮಂದು ಶ್ರೀವಲ್ಲಭತೊ
17. ರಿ ಶೀಮರೋನು ಆಯುರ್ಧರ್ಮಗ್ರಾಮಮುನ್ನು ಅಂದುತೋ ಚೇರಿನ ಕಾಕವಾ
18. ಡಿ ಸಾಯಕಂಪಟ್ಟಿ ರೆಡ್ಡಿ ಪಟ್ಟಿತೊರ್ಪು ಅತ್ತಂಗರೆಪಟ್ಟಿ ಪಡಮರಯಲಂದ
19. ಕ್ಕೋಳಂ ಯಲ್ಲಕುಲುತ್ತೆರಂ ಪಟ್ಟಿ ಯದಿನಹಿತಮೈನ ಆಯುರ್ಧರ್ಮಗ್ರಾ
20. ಮಂತೆಲುಪ್ಪ ನನ್ನೂರುಮಾಳ್ಳುಕುನ್ನು ಶ್ರೀವಲ್ಲಭತೊರಿತಿರುಮುಕ್ಕೋಳಾ
21. ನಿಕಿ ಯೇಶಾನ್ಯಭಾಗಮಂದು ಶ್ರೀರಂಗಶೆಟ್ಟ ಕಟ್ಟಂಟ್ಟಿನ ವೆಂಕಟೇಶ್ವರದೈವ
22. ಳಂ ಸಹಿತಮೈನ ಮಠಮುನ್ನು ಅಂದುತುಳಲಗಿನ ರಾಚುಪಾಳ್ಳಂಮಘ
23. ಮಾನು ಕೋವಿಲಕ್ಕುಡನಹಿತ ಮೈನದಿನ್ನಿ ಚಂತಾಮಣಿರೋ ಸೋಮಯಾಜಿ
24. ಯಂಟಿತೊರ್ಪುಲಕ್ಕೀನರಸಪ್ಪಯ್ಯ ಕಟ್ಟಂಟಿನ ಮಂಟಪಮುನ್ನು ಅಂ
25. ದುಕು ತೊರ್ಪುಮಂಟಪಂ ಸಹಿತಮೈನ ಕೃಷ್ಣಸ್ವಾಮಿದೇವಳಮುನ್ನು
26. ದೀಕ್ಷಿತಪ್ಪಯ್ಯಗಾರಿ ಅಲಂಕಾರಂಪೂರ್ವಂ ತಮಮಠಂಗಾಲುನ್ನಂದುಕು
27. ಬದುಲುಮಠಂಗಾನುನ್ನು ದೀಕ್ಷಿತಪ್ಪಯ್ಯ ಅಲಂಕಾರಂ ಮೊದಲು ಮ
28. ಠ ಪರ್ಯಂತಂ ಪುರಾಣಪಟ್ಟಮುನ್ನು ಯಿಟ್ಟಿನಾರಂಗನಕ ನಿಧಿನಿಕ್ಷೇಪ
29. ಜಲತರುಪಾಪಾಣಕ್ಷೇಣ ಅಗಾಮಿಸಿದ್ಧನಾಥರು ಮೊದಲೈನ ಅ

(ಹಿಂದಾಗ) —

30. ಪೃಥೋಗತೇಜಸ್ವಾಮ್ಯಮುನ್ನು ಶಿಷ್ಯಪಾರಂಪರ್ಯಮುಗಾನು ಆಚಂದ್ರಾರ್ಕ
31. ಸ್ಥಾಯಿಗಾನು ಅನುಧವಿಂಚುಕೊನಿ ಉಂಡಗಲವಾರು ಯಿಟನಿ ಧಾರಾ
32. ಪೂರ್ವಕಮುಗಾ ಯಿಟ್ಟಿನಾರಂಗನಕ ಸುಖಾನ ಅನುಧವಿಂಚುಕೊನಿ
33. ವುಂಡೇದಿ | ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾ
34. ಪಹಾರೇಣ ಸ್ವದತಂ ನಿಪ್ಪಲಂಭವೇತ್ | ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ
35. ಹರೇತ ವಸುಂಧರಾಂ ಪಷ್ಠಿರ್ವರ್ಪಸಕಸ್ತ್ರಾಣ ವಿಷ್ಣುಯಾಂ
36. ಜಾಯತೇಕ್ರಿಮಿಃ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಛ್ರೇಯೋನು
37. ಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪ
38. ದಂ

ಶ್ರೀ ಮಂಗಳಮವ್ಯಾಲು

Transliteration.

I-A—

1. śrīrastu || namas-tungā śīrāś-chumbhī chaipdra-chāmara-chāravē | trāi-
2. lōkya-nagarārambhā mūla-stambhāya Saṁbhavē || svasti śrī
3. vijayābhyudaya Śālivāhana Śakavarsambbulu 1619
4. agunanēti Yīśvara nāma saṁvatsaraṁ Māgha śuddha 15 Śukravā-
5. raṁ madhyāhna Maghā nakshatra puṇya-kālamamdu śrīmat parama-haṁsa
6. parivrājikāchāryulaina padavākya pramāṇa pāravāra pāramga-
7. ta sarvataṁtra svataṁtrulaina śrīmad Vaishṇava-siddhānta pratishṭhāpanā-
8. chāryulaina śrīmad Rāmachandradēvuni divya śrī pāda-padmarādhakulaina
9. śrīmad Yōgīndratīrtha śrīpāda-vaḍayalavāri kara-kamala-saṁjā-
10. tulaina śrīmat Sūriṁdra-tīrtha śrīpāda-vaḍayalavāri vara-kumā-
11. rukulaina śrīmat Sumatīndratīrtha śrīpāda vaḍayalavāri
12. divya śrī Raghupati bhaṁdārānīki śrīmad Viśvanātha nāyani Chokka-
13. nātha nāyanivāri paṭṭamahishi aina Maṁggammagāru śrī Raṁganāya-
14. kula saṁnidhīni Chāṁdrapushkaraṇi tīramamdu mā peddalaku sukṛita-
15. mugānu sahiranyōdaka dāna-dārā-pūrvakamugā yichchina
16. bhū-dāna śāsanam mā Tiruchināpaḷli rāshṭramamdu Śrīvalliputtū-
17. ri śīmalōnu Āirdharina grāmamunnu aṁdūtō chérina Kākavā-
18. di Sāyakampatti Redḍipatti tūrpu Attamgarepatti paḍamarayalaṁd-A
19. kkōḷam yallaku uttaram paṭṭi yidisahitamaina Āyirdharma grā-
20. mam telupu nannūru māḷlukunnu Śrīvalliputtūri Tirumukkoḷā-
21. niki yīśānya bhāgamamdu śrī Raṁgaśeṭṭi kaṭṭimchchina Vēṁkaṭēśvara-
22. dēva-
23. ḷam sahitamaina maṭhamunnu aṁdu tulaḷigina Rāchupāḷyam magha-
24. mānu kōvila kaṭṭaḍa sahitamainadinni Chīmtāmaṇiḷō Sōmayāji
25. yimṭiki tūrpu Lakshmi-narasappayya kaṭṭimchchina maṁṭapamunnu aṁ-
26. duku tūrpu maṁṭapam sahitamaina Kṛishṇasvāmi dēvalamunnu
27. Dikshītappayyagāri alaṁkāraṁ pūrvaṁ tama maṭhaṁgā unnaṁḍuku
28. baḍulu maṭhaṁgānunnu Dikshītappayya alaṁkāraṁ modalu ma-
29. ṭha paryamṭam purāṇaghaṭṭamunnu yichchināraṁganaka nidhi-nikshēpa
30. jala taru-pāshāṇ-akshīnya āgāmi siddha sādhyalu modalaina a-

I-B—

30. śhīta-bhōga-tēja-svāmyamunnu śīshya-pāraṁparyamugānu āchāṁdrārka
31. sthāyigānu anubhaviṁchukoni uṁḍagalavāru yīṭani dhārā-

32. pūrvakamugā yichchināramganaka sukhāna anubhavinchukoni
33. vumḍēdi¹ sva-dattā dviguṇam punyam paradattānupālanam paradattā-
34. pahārēṇa sva-datam nishphalam bhavēt¹ sva-dattām para-dattām vā yō
35. harēta vasundharām shashīr-varsha sahasrāṇi viṣṭāyām
36. jāyatē krimiḥ¹ dāna pālanāyōr madhyē dānāchchreṇōnu
37. pālanam dānāt svargam avāpnōti pālanād āchyutam pa-
38. dam

śri Maṅggamavārālu

Note.

This is another copper plate record received from the Rāghavēndrasvāmi matt at Nānjangūd which refers to the Madhura Nāyaks. Like the previous one, the present record also consists of only one plate. It measures 11" by 8". The language is Telugu. After invocation to Śambhu, the record tells us that on Friday, the full-moon day of the bright half of Māgha in the year Īśvara corresponding to the Śaka year 1619, under the asterism Maghā, and in the presence of the god Raṅganātha on the bank of the Chandrapushkarāṇi, Viśvanātha Nāyaka's (son) Chokkanātha-Nāyaka's crowned queen Maṅgamagāru granted, with all the usual rights, the village Āyirdharma, together with its hamlets, of the revenue value of 400 *māḷḷuku*, situated in Śrīvalliputtūru-sima of her Tiruchanāpalli-rāshṭra, and a maṭha together with a maṇṭapa, a temple and a Purānaghāṭṭa (situation of each specified) in Śrīvalliputtūr to the Raghupati treasury of (with the usual titles) Sumatīndra tīrtha-śrīpāda-oḍeyar, son of Sūrīndra-tīrtha-śrīpāda-oḍeyar who was the spiritual son of Yōgīndra-tīrtha-śrīpāda-oḍeyar. The signature of Mangamma occurs at the end.

The date Ś 1619 Īśvara sam. Māgha śu 15 corresponds to 16th January 1698 A.D., a Sunday and not Friday as stated in the record; the asterism also was not Maghā, but Pushya.

31

Twelfth copper plate record in the same matt.

Telugu characters and Sanskrit language; single plate.

Size 9½" × 7½"

ಅವೇ ಮಠದಲ್ಲರುವ ಹನ್ನೆರಡನೆಯ ತಾಮ್ರಪತ್ರವು.

ತೆಲುಗು ಅಕ್ಷರ; ಸಂಸ್ಕೃತಭಾಷೆ: ೧ ಹಲಗೆ: ಪ್ರಮಾಣ ೯½" × ೭½"

(ಮುಂಭಾಗ) —

ಶ್ರೀ

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂದಿ | ಚಂದ್ರಚಾಮರಚಾರವೇ | ತೃತೀಯೇ
2. ಕೃತಗೌರವಂ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ||೧||
3. ಸ್ವಸ್ತಿಶ್ರೀಶಕನಹಶ್ರೀವರ್ಷೇದ್ಯಧಿಕಷಟ್ಟತೆ | ರಘುಪ್ರಾ
4. ಕವಿಲಕ್ಷ್ಮಣಾಂ ಶ್ರೀ ಶ್ರೀಮುಷ್ಣಕ್ಷೇತ್ರಸಂಸ್ಥಿತೇ ||೨|| ನಿತ್ಯ
5. ಪುಷ್ಕರಿಣೀಶೀರ ಶೋಭಿತೇ ಸ್ಯಾಮಿನಾಂ ಮಠೇ || ಶ್ರೀರಾಮವೇದವ್ಯಾ
6. ಸ ಶ್ರೀಪೂಜಾಕಾರೇ ಮಹಾಮನಾಃ ||೩|| ಶ್ರೀಮತ್ಪರಮಹಂ
7. ಸಾಖ್ಯಾ [ಪ] ರಿವ್ರಾಡೀಶತಾಜುಷೇ | ಪದವಾಕೃಪ್ರಮಾಣಾಬ್ಧಿಪಾರ
8. ಗಾಯ ಮಹಾತ್ಮನೇ ||೪|| ಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತಸ್ಥಾಪನೀಕ

9. ರಶಾಯಣಾ | ರಾಮಚಂದ್ರಪದಾಂಧೋಜಪೂಜಕಾಯ
10. ಮುದಾಸದಾ ||೫|| ಶ್ರೀವಾರಮೂವಾನಿನಾ ಭೂಪ್ರದಕ್ಷಣ
11. ಕಾರಿಣಾಂ | ಸುರೇಂದ್ರಯೋಗಿಣಾಂ ಶಿಷ್ಯ | ವರೇಯಾಣಾಂ
12. ದೇವರೂಪಿಣಾಂ ||೬|| ಸರ್ವತಂತ್ರಸ್ತುತಂತ್ರ ಶ್ರೀವಿಜಯೇಂದ್ರಾ
13. ಬ್ಯ ಯೋಗಿನಾಂ | ನಿಜಾಂತ್ರೆವಾನಿನೇ ಶ್ರೀಮತ್ಪುಂದ್ರಾದ್ರಾಪ್ಯ ತಪಶ್ಚ
14. ನೇ ||೭|| ಯನ್ಮಾದಾಭಿರಭೂತ್ಸರ್ವಂ | ಜಗದೇತಚ್ಚರಾಚರಂ |
15. ಯತೋಗಂಗಳಾಜಗಂನ್ಮಾತ | ಸಂಭೂತಾರೋಕಪಾವನೇ ||೮||
16. ಯದ್ರಜಸ್ಸಂಗತಃ ಕಾಂತಾ ಶಿರಾಸಮಧವನ್ಮನೇಃ | ಯದಂ
17. ಪ್ರಗಣನೇನೈವಾಮರುತ್ವಾರಾರ್ಯಮಾಪಣಾ ||೯|| ಬಲಃಪಾ
18. ತಾಳಸಾಂದ್ರಾಪ್ಯಂ ಶಕಟೋಯೇನನೂದಿತಃ | ಯದಂಪ್ಯುಂ
19. ಕೋ ಭೋಗಿಭೋಗೇ ದೃಶ್ಯತೇದ್ರಾಪಿ ಸುಂದರಃ | ೧೦ || ಶ್ರೀಮದ್ರಂ
20. ಗಪ್ಪಕಾಳಾಕಕೋಶಸದ್ಧಿರುದಾಂಸ್ಥಿತಃ | ವಡೆಯಾರಿಶ್ಚಂಜ

(ಹಿಂದಾಗ) —

21. ಭೂಪ್ರೀತಿಪಾತ್ರಂಹಿತತ್ಪುರಃ | ೧೧ || ಯೇನಂಶತ್ಸರ್ವ
22. ದೇಶಸ್ವಪಾಲಕತ್ವಂಸಮಾರ್ಜಿತಂ | ಸೋಯಂ ಮಹೀಪತಿಲಕೋ
23. ಶ್ವತ್ವನಾರಾಯಣಾಂತ್ರಿಕೇ | ಭೂವರಾಹಸ್ಯ ಚ ಪ್ರೀತ್ಯೈ ಪಾಳ್ಯಾ
24. ದಕ್ಷಿಣತೋಮಮಾ | ೧೨ || ಶಘೈಪೋತ್ತರಕಾವೇರ್ಯಾ | ಲೂರಾ
25. ದುತ ರತ್ನತಂ | ನಾನ್ಮಾಂದಿಪಾನಲ್ಲೂರಂಕೋಡಿಕಾಲರ
26. ಪುರಂತಥಾ ||೧೩|| ರಿಶ್ವಕ್ಪುರೋಹಿತಾಚಾರ್ಯನಧ್ಯಸಾಮಾಜಿ
27. ಕೈರ್ಯುತಃ | ಮಂತ್ರಿಭಿರ್ದೇಶತ್ರತ್ವಚ್ಛೇದನದಾಧರ್ಮಪ್ರವರ್ಧ
28. ಕೈಃ ||೧೪|| ಅಸ್ಮತ್ಪಾಲಕೇನಭೂಪಾನಾಂ | ಅನೇಕಸುಕ್ತುತಾಪ್ತ
29. ಯೇ | ಭಾರ್ಯಾಬಂಧುಯುಕ್ತಪ್ರಾದಾಂ | ಸಹರಂಜ್ಯೋದಧಾರಯಾ ||
30. ||೧೫|| ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುನ್ಯಪಾಣಾಂ | ಕಾರೇಕಾ
31. ರೇ ಪಾಲನೀಯೋದವದ್ಧಿಃ | ಸರ್ವಾನೇತಾನ್ಮಾನಿನಃ ಪಾರ್ಥಿವೇಂ
32. ದ್ರಾನ್ಯೂಯೋಭೂಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ ||೧೬||

ಶ್ರೀ ರಾಮ

Front—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಬಿ | ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೆಲೋ
2. ಕ್ಯನಗರಾರಂಭ ಮೂಲಸಂಭಾಷಣೆ || ೧ ||
3. ಸ್ವಸ್ತಿ ಶ್ರೀಶಕಸಹಶ್ರೇಃವಪೆದ್ವಚಿಕಾಪದ್ವತೇ | ರತದ್ರೋ
4. ಕಪಿಲಪಟ್ಟಣಾಂ ಶ್ರೀ ಶ್ರೀಮುಣಕ್ಷೇತ್ರಸಂಸ್ಥಿತೇ || ೨ || ನಿಯ
5. ಪುಷ್ಕರಿಣಿತಿರ ಶೋಭಿತೇ ಸ್ವಾಮಿನಾಂಮಠೇ || ಶ್ರೀರಾಮವೇದ್ಯಾ
6. ಸ ಶ್ರೀಪೂಜಾಕಾಲಮಹಾಮನಾಃ || ೩ || ಶ್ರೀಮತ್ಪರಮಹಂ
7. ಸಾಖ್ಯಾ | ಪ | ರಿವಾಡೀಶತಾಜುಪೇ | ಪದವಾಕ್ಯಪ್ರಮಾಣಾಧಿಪಾರ
8. ಗಾಯ ಮಾಹಾತ್ಮನೇ || ೪ || ಶ್ರೀಮದ್ವೈಣವಸಿದ್ಧಾಂತಸ್ಥಾಪನೀಕ
9. ರಶಾಯಣಾ | ರಾಮಚಂದ್ರಪದಾಂಭೋಜ ಪೂಜಕಾಯ
10. ಮುದಾಸದಾ || ೫ || ಶ್ರೀವಾರಮೂವಾನಿನಾ ಭೂಪ್ರದಕ್ಷಣ
11. ಕಾರಿಣಾಂ | ಸುರೇಂದ್ರಯೋಗಿಣಾಂ ಶಿಷ್ಯ | ವರೇಯಾಣಾಂ
12. ದೇವರೂಪಿಣಾಂ || ೬ || ಸರ್ವತಂತ್ರಸ್ತುತಂತ್ರ ಶ್ರೀವಿಜಯೇಂದ್ರಾ
13. ಬ್ಯ ಯೋಗಿನಾಂ | ನಿಜಾಂತ್ರೆವಾನಿನೇ ಶ್ರೀಮತ್ಪುಂದ್ರಾದ್ರಾಪ್ಯ ತಪಶ್ಚ
14. ನೇ || ೭ || ಯನ್ಮಾದಾಭಿರಭೂತ್ಸರ್ವಂ | ಜಗದೇತಚ್ಚರಾಚರಂ |
15. ಯತೋಗಂಗಳಾಜಗಂನ್ಮಾತ | ಸಂಭೂತಾರೋಕಪಾವನೇ || ೮ ||

16. यद्रजस्संगतः कांताशिलासमभवन्मुनेः । यदं
17. ध्रिगणनैवा मरुत्वारार्यमाकुचा ॥ ९ ॥ बलिःपा
18. ताळसांग्राज्यं शकटोयेनसूदितः । यदं
19. को भोगिभोगे दृश्यतेद्यापि सुंदरः ॥ १० ॥ धीमद्रं
20. गण्यकाळाककोशसद्भिर्दंन्वितः । वडयारिश्वांजि

Back—

21. भूप्रीतिपात्रंहितपुरः ॥ ११ ॥ येनंशत्सर्वं
22. देशस्यपालकत्वंसमार्जितं । सोयं महीपतिलको
23. श्वत्थनारायणांत्तिके । भूवराहस्यचप्रीत्यै पाळथा
24. दक्षिणतोममा ॥ १२ ॥ शयैवोत्तरकावेर्या । लूरा
25. दुत्तरतस्थितं । नान्मादिपानलूरंकोडिकालर
26. पुरंतथा ॥ १३ ॥ रित्विक्पुरोहिताचार्यसभ्यसामाजि
27. कैर्युतः । मंत्रिभिर्देश[त]त्वज्ञैस्सदाधर्मप्रवर्ध
28. कैः ॥ १४ ॥ अस्मत्प्राचीनभूपानां । अनेकसुकुताप्त
29. ये । भार्याबंधुयुक्तप्रादां । सहिरण्योदधारया ॥
30. ॥ १५ ॥ सामान्योयंधर्मसेतुर्नृपाणां । कालेका
31. ले पालनीयो भवद्भिः । सर्वानेतान्माविनः पार्थिव
32. द्रान्भूयो भूयोयाचतेरामचंद्रः ॥ १६ ॥

श्री राम

Transliteration

I-A—

śrī

1. namas-tuṅga śiraś-chumbi¹ chandra-chāmara-charavē¹ trailō-
2. kya nagarārambha mūla-stambhāya Śambhavē¹
3. svasti śrī Śaka sahaśrēh varshēdvy-adhika śaṭ chatē¹ Raudra-
4. Kapila-shashṭyām śrī Śrimushṇa-kshētra samsthite² Nitya-
5. pushkarīṇī-tira sōbhitē svāminām mathē³ śrī Rāma-Vēdavyā-
6. sa śrī pūjākālō mahāmanah³ śrīmat paramaham-
7. sākhyā [pa] rivrāḍisatajushē¹ padavākya pramāṇābhi pāra-
8. gāya mahātmanē⁴ śrīmad Vaishṇava siddhānta sthāpanika-
9. raśāya cha¹ Rāmachandra-padāmbhōja pūjakāya
10. mudāsadā⁵ śrī Vāramūvāsina bhū-pradakṣhaṇa-
11. kāriṇām¹ Surēndrayōginām śishya¹ varīyānām
12. dēva-rūpiṇām⁶ sarvatamtra svatamtra śrī Vijayindrā-
13. khyā-yōginām¹ nijāmttēvāsine śrīmat Sudhīndrākhyā tapasvi-
14. nē⁷ yasmād-ābhirabhūt sarva¹ jagadētach-charācharam¹
15. yatō Gaṅgā jagannmātā¹ sambhūtālōkapavint⁸
16. yadrajās samgataḥ kāmṭā śilāsamabhavan munē¹ yadam-
17. ghri-gaṇanē naiva marutvārāya māvachā⁹ Balih pā-
18. tāla sāmbrājyām Śakatō yēna sūditah¹ yadamghryam-
19. kō bhōgi-bhōgē dṛīsyatēdyāpi sumdarah¹⁰ śrīmad Rai-
20. gappa Kālākakōśa sadbhīrr-udanvitah¹ Vadayāris-Chamji

I-B—

21. bhūpa prītipātraphi tatpurah¹¹ yēnam śatsarva
22. dēśasya pālakatvam samārjitam¹ sōyam mahāpatilakō-

23. śvattha Nārāyaṇāttikē! Bhūvarāhasya cha prityai Pālyā
24. dakṣiṇatō mamā¹²! śathaivōttara Kāvēryā! Lūrā-
25. d uttarata-sthitam! Nānāmāndipā Nallūrram Kōḍikālara
26. puram tathā¹³! ritvik-purōhitāchārya sabhya sāmāji-
27. kair-yutah! mamtribhir dēsa [ta] tvajñais-sadā-dharma-pravardha-
28. kajh¹⁴! asmat prachina bhūpānām! anēka sukrutāpta-
29. yē! bhāryā-baṇḍhu yukta prādām! sahiramnyōda-dhārayā¹⁵!
30. ¹⁵! sāmānyōyam dharma-sētur nripānām! kalē-kā-
31. lē pālanīyō bhavadbhih! sarvān ētān bhāvinah pārvhivēm-
32. drān bhūyō bhūyō yāchatē Rāmachandrah¹⁶!

Śrī Rāma

Note.

This copper plate grant and the next received from the same Rāghavēndrasvāmi matt at Nāṅjangūḍ appear to relate to some subordinate officers of the ruler of Chenji. The present grant consists of only one plate 9½" by 7½" and is in Sanskrit. It records that on the Kapilā-Shashṭhi day of the year Raudri, corresponding to the Śaka year 1602, when the maṭha of the svāmi was on the bank of the Nitya-Pushkarani at Śrīmushṇa-kshētra, at the time of the worship of Rāma-Vēdayāsa, Vaḍayāri, possessed of the title of Rangappa-Kālākatōḷa, a favourite of the ruler of Chenji (Chenji-bhūpa) and acquirer of the governorship of the country, granted in the presence of Aśvattha-Nārāyaṇa for the pleasure of Bhūvarāha, the villages Nānāmāndipānallūr and Kōḍikāla to (with usual titles) Sudhīndra, disciple of Vijayīndra who was the disciple of Surēndra.

There must be some mistake in the name of the donee here; for we find the same person with the same spiritual pedigree figuring as the donee so far back as 1576 (see No. 24), more than a hundred years before the period of the present record. Further the succession list of the maṭha does not show a Sudhīndra at about 1680. The present inscription also gives the verses (describing the foot of Viṣṇu), which appear in the grants of the Tanjore chiefs Chavappa and Chinna-Chavappa (Nos. 26-28); but suddenly introduces Vaḍayāri without mentioning anything about his origin or the varṇa that sprang from the foot. The signature of the chief, śrī Rāma, and two figures of the boar appear at the end. The sixth lunar day of the dark half of Bhādrapada, when combined with Tuesday, Rōhinī-nakṣatra and mahapāta, is known as Kapilā-Shashṭhi. But these details do not occur during Śaka 1602, though they correspond to the cyclic Raudri as stated in the record.

The expression Rāma-Vēda-Vyāsa which occurs in the present record and which in the form of Rāma-Vyāsa also occurs in two other records requires a little explanation. It is a *dvandva* compound meaning Rāma and Vēda-Vyāsa or Vyāsa. According to tradition among the Mādhyas, Mādhyāchārya studied under Vyāsa in Badarikāśrama and on his expressing sorrow at parting, Vyāsa gave him 8 stones stating that his presence was in them and that he might worship them. These stones are styled Vyāsa. Five of them are said to be in the Uttarādi maṭha, and the remaining three in the other Mādhyas maṭhas. But there is some difference of opinion as to which maṭhas are in possession of these precious relics. From the references given above, it becomes apparent that the Rāghavēndrasvāmi maṭha has all along been

in possession of some of these relics. The following stanza from *Madhva-vijaya* mentions the fact of Madhvāchārya having obtained the stones from Vyāsa who is here identified with Nārāyaṇa :—

prāpa sa Nārāyaṇataḥ | śuddha-śilāṣṭa-pratimāḥ |
yāsu sa Padmā-sahitō | dṛśy-ahitas sannibhitah |

32

Thirteenth copper plate record in the same matt.
Telugu characters and language.

Single plate.

Size 10½" × 10".

ಅದೇ ಮಠದಲ್ಲರುವ ಹದಿಮೂರನೆಯ ತಾಮ್ರಶಾಸನ.

ಕೆಲಸು ಅಕ್ಷರ : ಒಂದು ಹಲಗೆ : ಪ್ರಮಾಣ ೧೦½" × ೧೦".

(ಮುಂಭಾಗ) —

ಗರುಡ

ವಾಹನ

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನಶಕಾಬ್ದಾಂಬುಲು ೧೬೨೧
2. ಅಗುನೇಟಿ ಪ್ರಮಾದಿನಾಮ ಸಂವತ್ಸರ ಛಾದ್ರಪದ ಬ ೩೦ ಬುಧವಾಸರಂ ಸೂ
3. ರೋಪರಾಗಂ ಹಸ್ತನಕ್ಷತ್ರ ಪುಣ್ಯಕಾಲಮಂದು ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪ
4. ರಿವ್ರಾಜಕಾಚಾರ್ಯುಲಯಿನ ಪದವಾಕ್ಯ ಪ್ರಮಾಣ ಪಾರಾವಾರಪಾರಂ
5. ಗೃತ ಸರ್ವತಂತ್ರ ಸ್ವತಂತ್ರಲಯಿನ ಶ್ರೀಮದ್ವೈಷ್ಣವ ನಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯುಲ
6. ಯಿನ ಶ್ರೀಮದ್ರಾಮಚಂದ್ರ ದೇವರ ದಿವ್ಯ ಶ್ರೀಪಾದ ಪದ್ಮಾರಾಧಕುಲಯಿನ ಶ್ರೀ
7. ಮದ್ಯೋಗೀಂದ್ರ ತೀರ್ಥ ಶ್ರೀಪಾದ ವೋಡಯಲ ಕರಕಮಲ ಸಂಜಾತ ಲಯಿನ ಶ್ರೀ
8. ಮತ್ಸೂರೀಂದ್ರ ತೀರ್ಥ ಶ್ರೀಪಾದ ವೋಡಯಲ ವರಕುಮಾರಕುಲಯಿನ ಶ್ರೀಮತ್ತು
9. ಮತೀಂದ್ರ ತೀರ್ಥ ಶ್ರೀಪಾದ ವೋಡಯಲವಾರಿ ಶ್ರೀ ರಘುಪತಿ ಭಂಡಾರಾನಿಕಿ
10. ಚತುರ್ಥಗೋತ್ರಂ ರಂಗಪ್ಪ ಕಾಳಾಕಕೋಪೋಡಯಾರಿವಾರಿ ಪೌತ್ರಲು ನಲ್ಲ
11. ನೈನಾ ಕಾಳಾಕಕೋಪೋಡಯಾರಿವಾರಿ ಪುತ್ರಲು ಉತ್ತಮ ರಂಗಪ್ಪ ಕಾಳಾಕ
12. ಕೋಪೋಡಯಾರಿವಾರಿ ಯಚ್ಚಿನ ಮಘಮದಾನಶಾಸನಮು ಮಾಯಲು
13. ಬಡಿ ಅಯಿನ ಪಯರಣ ಪಾಳ್ಯಂ ನಾಲುಗು ಮಾರ್ಗಮುಲ ವಡ್ಡೆ ವಡ್ಡೆಪರಿ
14. ಕಕಾಯಧಾನ್ಯಂ ಪರಿಕುಸಹ ಪರಿಕ ೧ ಟ್ಟಿ ಕಾ ೧ ಕಾನು ವೋಕಟಿ ಪಲ
15. ಸರುಕು ಪರಿಕ ೧ ಟ್ಟಿ ಕಾ ೨ ಕಾನುಲರೆಂಡು ಅಂದುಲತೋ ಚೇರಿನ ಚಿ
16. ಲ್ಲರತಲ ಮೂಟಲುಸಹಗಾ ಅಂದುಕಂದುಕು ತಗ್ಗ ಟ್ಟುನ್ನುಚು ಚಿ ಗ್ರಾ
17. ಮಮುಲ ಪೇಟಲು ಸತ್ತಗ್ಗುಳಿ ವೇಳಂದೆ ತಿರುಕಳಪ್ಪೂರು ವಿರಾಂದವ
18. ರಂಕುರು ವಾಲಪ್ಪನಿ ಕೋವಿಲ ಯೀ ಅಯಿದು ಪೇಟಲರೋನುನ್ನು
19. ವಡ್ಡೆಪರಿಕ ಕಾಯ ಧಾನ್ಯಸಹಗಾ ಪರಿಕ ೧ ಟ್ಟಿ ಕಾ ೧ ಕಾನು ವೋಕಟಿ
20. ಪಲಸರುಕು ಪರಿಕ ೧ ಟ್ಟಿ ಕಾ ೧ ಕಾನು ವೋಕಟಿ ಯೀ ಕ್ರಮಾನಕು ಯಿ
21. ಮ್ಮನಿ ಮಾಪೆದ್ದಲಕು ಸುಕೃತಮುಗಾನು ಸಹಿರಣ್ಣೋದಕ ಧಾರಾಪೂ
22. ವರ್ಕಮುಗಾನು ಕಟ್ಟಡ ಶೇಶಿನಾರಂಗನಕ ಮಠಂ ಶಿಷ್ಯಪಾರಂಪರ್ಯಮು
23. ಗಾನು ಆ ಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಾನು ಅನುಭವಾನಕು ತೆಚ್ಚುಕೋ
24. ನೇದಿ ಯಿದಿನ್ನಿ ಪೈರಣ್ಣೇಶ್ವರನಿ ಕೋವಿಲಕು ಪಟ್ಟಿಮ ಧಾಗಂ ಮಠವಿವಾಹಂ

(ಹಿಂಭಾಗ) —

25. ವಿಧಿರೋ ಸ್ತಳಪುರಾಣಂ ನರಸಿಂಹಾಚಾರ್ಯುಲವಾರಿ ಗೃಹಾ
26. ನಕು ದಕ್ಷಿಣಂ ಪವನಿ ವೆಂಟುವರದಯ ನಿವೇಶನಾನಕು ಉತ್ತ

27. ರಂ ನಿವೇಶನಂ ಮಠಾನುಕು ಕಟ್ಟಡ ಶೇಶಿನಾರಂ ಕಾಬಟ್ಟಿ ಅಂದು
28. ನಗಲ ಅಪ್ಪಭೋಗ ತೇಜಸ್ವಾಮ್ಯಮುಲುನ್ನು ಶಿಷ್ಯ ಪಾರಂಪ
29. ರ್ಯಮುಗಾ ಅನುಭವಿಂಚುಕೊ ನುಪಾನ ಪುಂಡೇದಿ ಯಿಟನಿ
30. ಸಾವತೀಂದ್ರ ತೀರ್ಥ ಶ್ರೀಪಾದ ಪೊಡಯಲ ವಾರಿ ರಘುಪತಿ
31. ಪಂಡಾರಾನಕು ಉತ್ತಮ ರಂಗಪ್ಪ ಕಾಳಾಕಕೋಳ ಪೊಡಯಾ
32. ರಿವಾರು ಯಿಟ್ಟಿನ ದಾನಶಾಸನಮು || ದಾನಪಾಲನಯೋ
33. ಮ್ಹಳ್ಳೇ ದಾನಾಪ್ಪೇಯೋನು ಪಾಲನಂ ದಾನಾತ್ಪ್ಪರ್ಗಮವಾ
34. ಪೋತಿ ಪಾಲನಾದಚ್ಚುತಂಪದಂ || ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪು
35. ಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕ
36. ಲಂಭವೇಕು || ಯಶಾಸನಮು ಪ್ರಭುವು ಅನುಮತಿ ಮೀದೆ
37. ಕಾಮರ್ಮ ಅದಿಮೂರ್ತಿಯಗಾರಿ ಕುಮಾರುಡು ರಾಯ
38. ಸಂಲಿಂಗಪ್ಪಯ ವ್ರಾತಿನ ತಾಮ್ರಶಾಸನಮು
39. ಶ್ರೀರಾಮ

(ಕೆಳಗೆ ರಾಮದೇವರ ವಿಗ್ರಹ, ಗರುಡ, ಹನುಮಂತರ ವಿಗ್ರಹ ಸಹ ರೇಖೆಯಿಂದ ಬರೆದಿದೆ.)

Transliteration.

I-A—

1. svasti śrī vijayābhyudaya Śalivāhana Śakābdampulu 1621
2. aguneti Pramādi nāma samvatsara Bhādrapada ba 30 Budhavāsaram Sū-
3. ryōparāgam Hasta nakshatra puṇyakālamandu śrīmat parama-hansa
4. rivrājakāchāryulayinā pada-vākya-pramāṇa pārāvāra pārā-
5. ggata sarva-tantra svatantrulayina śrīmad-Vaiṣṇava-siddhānta-pratiṣṭhā-
6. yina śrīmad Rāmachandra dēvara divya-śrīpāda-padmaĀdhakulayina
7. maḍ Yōgindra-tīrtha Śrīpāda voḍayala kara-kamala samjātalayina śrī-
8. mat Sūrimdra tīrtha śrīpāda voḍayala vara kumarakulayina śrīmat Su-
9. matindra tīrtha śrīpāda vaḍayalavāri śrī-Raghupati bhaṁḍārāniki
10. chaturtha gōtram Rāmgappa Kālakakoḷa voḍayāri pantrulu Nalla-
11. nainā Kālakakoḷa voḍayārivāri putrulu Uttama-Rāmgappa Kāla-
12. koḷa voḍayārivāru yichchina maghama dāna śāsanamu mā yelu
13. baḍi ayina Payaraṇi pālyam nālugu mārgamula vachche vaḍla peri-
14. ka kāya dhānyam perikalū saha perika 1 ṭki kā 1 kāsū vokaṭi pala-
15. saruku perika 1 ṭki kā 2 kāsulu reṇḍu amḍulatiō chērina chi-
16. llara tāla mūtalu sahaḡa amḍukamḍuku taggaṭṭunnuchū 5 grā-
17. mamula pēṭalu Nattagūli Vēḷande Tirukaḷappūru Virāṇḍava-
18. ram Kuruvāḷappani kōvila yī ayidu pēṭalālōnunu
19. vaḍla perika kāya dhānyu sahaḡa perika 1 ṭki kā 1 kāsū vokaṭi pala-
20. saruku perika 1 ṭki tā 1 kāsū vokaṭi yī kramānaku yī-
21. mmani mā peddalaku sukṛitamugānu sa-hiraṇyōḍaka dhārā pū-
22. rvakamugānu kaṭṭaḍa śēṣināraṅganaka maṭham śishya pāraṁparyam-
23. gānu āchamdrārkaśthāyigānu anubhāvānaku techchhukō-
24. nēdi yidinni Pairaṇēśvarani kōvilaku paśchimabhāgam maṭha viḷāham

I-B—

25. vidhilō sthāḷa purāṇam Narasimhāchāryulavāri grīhā-
26. naku dakṣiṇam Pavini Vemkaṭa Varadaya nivēśanānaku utta-

27. ram nivēsanam maṭhānaku kattaḍa śēśināram kābaṭṭi amdu-
28. nagala ashta bhōga tēja svāmyamulumu sishya pāraṃpa-
29. ryamugā anubhaviṃchuko sukhāna vupḍēdi yitani
30. Sumatīndra tīrtha śrīpāda voḍayalavāri Raghupati
31. phamḍārānaku Uttama Raṃgappa Kālākakoḷa voḍayā-
32. ri vāru yichehina dāna sāsanaṃ dāna pālanayōr
33. madhyē dānā-chhrēyōnu pālanam dānāt svargam avā-
34. puṭṭi pālanād achyutam padam sva-dattā dviguṇam pu-
35. nyam para-dattānu pālanam paradattāpa hārēna svadattam nishpha-
36. lam bhavētu yi sāsanaṃ prabhuvu anumati mida
37. Kāmarsu Ādimūrtēyagāri kumāruḍu Rāya-
38. sam Liṃgappaya vrāśina tāṃra-sāsanaṃ
39. śrī Rāma

Translation.

Be it well. In the year 1621 of the victorious Śālivāhana era, the year Pramādi, on Wednesday the 30th of the dark half of Bhādrapada, when it was Sūryōparāga and Hasta constellation:—For the Raghupati bhaṇḍāra (treasury of the god Raghupati) of the illustrious Sumatīndra tīrtha śrīpāda voḍeyalu, (spiritual) son of the illustrious Sūrīndra tīrtha śrīpāda voḍeyalu, (himself the spiritual) son of the illustrious paramahansa parivrājakāchārya, padavākya-pramāṇa-pārāvāra-pāraṅgata, sarva-tantra-svatantra, establisher of the illustrious Vaishṇava siddhānta, worshipper of the illustrious lotus feet of the god Rāmachandra dēva, the illustrious Yōgīndra tīrtha śrīpāda voḍeyalu:—

Uttama Raṃgappa Kālākakoḷa Voḍeyār, son of Nallanainā Kālākakoḷa voḍeyār and grandson of Raṃgappa Kālākakoḷa Voḍeyār of Chaturtha gōtra, gave this charter of grant thus.

At the rate of one pie per bag of paddy, nut and seeds and two pies per bag of *pala saruku* (?) which includes head-loads also, that come through the four roads of Payaraṇi Pālya which belongs to us, as also at the (same) rate of one pie per bag of paddy, nut and seeds and one pie per bag of *pala saruku* (?) in the markets of five villages, namely, Nattagūḷi, Velande, Tirukaḷappūr, Virāṃḍavaramkuru and Vāḷappani kōvil, should be granted.—Thus we have ordered with gold and pouring of water in order that merit might accrue to elders. This you can obtain and enjoy in succession of the pupils of the matt for as long as the moon and sun endure.

As we have (also) granted to the matt a site (which is) to the south of Sthāla-purāṇam Narasimbāchārya's house and to the north of Pavini Venkaṭavaradaya's site in the Maṭhaviḷāham street to the west of Pairaṇēśvara temple, you can remain happy enjoying in succession the eight rights therein. Thus the dānaśāsana was granted to Sumatīndra-tīrtha śrīpāda voḍeyalu by Uttama Raṃgappa Kālākakoḷa voḍeyar.

Usual imprecation. This copper plate charter was written by Rāyasam Liṃgappayya, son of Kāmarsu Ādimūrtayagāru, by order of the chief. Śrī Rāma.

Note.

This is another grant which relates to some subordinate officer of the ruler of Chenji. This grant also consists of only one plate. It measures 10½" by 10". It is in Telugu language and script. It tells us that on the occasion of a solar eclipse on Wednesday the new-moon day of Bhādrapada of the year Pramādi corresponding to the Saka year 1621, under the asterism Hasta,

Uttamarangappa-Kālākakola-Vodayāri of the Chaturtha gōtra, son of Nallanainā-Kālākakola-Vodayāri and grandson of Rangappa-Kālākakola-Vodayāri, granted, with all rights, certain dues on specified articles of merchandise in Payaraṇipālya which was under his rule, as well as a site for a maṭha to the west of Pairaṇēśvara temple to the Raghupati Treasury of (with usual titles) Sumatīndratīrtha-śrīpāda-oḍeyar, son of Surēndratīrtha-śrīpāda-oḍeyar, who was the spiritual son of Yōgīndratīrtha-śrīpāda-oḍeyar. By order of the chief the grant was written by Rāyasam Lingappa, son of Kāmarsu Ādimūrteyagāru. Figures of Rāma, Garuḍa and Hanumān and the signature of the chief Śrī Rāma—occur at the end. The donor in the present record is evidently the grandson of the donor in the previous one.

The details of the date, viz., Ś1621 Pramādi sam. Bhādrapada ba 30 Budhavāra correspond to Wednesday, 13th September 1699 A.D. and there was a solar eclipse on that day as stated in the record.

33

Fourteenth copper plate record in the same matt.

Telugu characters and language.

Single plate.

Size 11½"×9½".

ಅದೇ ಮಠದಲ್ಲರುವ ಹದಿನಾಲ್ಕನೆಯ ತಾಮ್ರಕಾಸನ.

ತೆಲುಗು ಅಕ್ಷರ : ೧ ಹಲಗೆ : ಪ್ರಮಾಣ ೧೧½" × ೯½".

(ಮುಂಭಾಗ)—

ಶ್ರೀ ರಾಮ.

1. ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನಶಕಾಬ್ದಾಂಬುಲು
2. ೧೬೬೬ ಅಗುನೆಟ ಅಕ್ಷಯನಾಮ ಸಂವತ್ಸರಂ ದಕ್ಷಿಣಯ
3. ನಂ ಹೇಮಂತಮುತುವೈ ಧನುರ್ಮಾಸಂ ಶುಕ್ಲಪಕ್ಷಂ ಸಪ್ತಮೀ
4. ಸೋಮವಾರಮುನ್ನು ಪೂರ್ವಾಭಾದ್ರಾಪದಪಕ್ಷತ್ರಯಂನುಮಹಾ
5. ವೃತ್ತೀಪಾಕ ಪುಣ್ಯ ಕಾಲಮನ್ನು ಕೂಡಿನ ಯೀ ಶುಭದಿನಮಂದು
6. ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯುರೈನ ಪದವಾಕ್ಯ ಪ್ರಮಾಣವಾ
7. ರಾವಾರ ಪಾರಂಗತ ಸರ್ವತಂತ್ರ ಸ್ವತಂತ್ರರೈನ ಶ್ರೀಮದ್ವೈಷ್ಣವ ನಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಣಾ
8. ಚಾರ್ಯುರೈನ ಶ್ರೀಮದ್ರಾಮಚಂದ್ರದ್ವಾವರ ದಿವ್ಯ ಶ್ರೀಪಾದ ಪದ್ಮಾರಾಧಕುರೈನ ಶ್ರೀಮದುಹೇಂದ್ರ
9. ತೀರ್ಥಸ್ವಾಮುಲವಾರಿ ಕರಕಮಲ ಸಂಜಾತುರೈನ ಶ್ರೀಮದ್ವಾದೀಂದ್ರ ತೀರ್ಥಸ್ವಾಮುಲ
10. ವಾರಿ ವರಕುಮಾರಕುರೈನ ಶ್ರೀಮದ್ವನುಘೇಂದ್ರ ಸ್ವಾಮುಲವಾರಿ ಶ್ರೀಮದ್ರಘುಪತಿ ದ್ವಾ
11. ವರಧಂಡಾರಾನಕು ವೀತಿಹೋತ್ರ ಗೋತ್ರಂ ಆರಶು ನಿಲಯಿಟ್ಟವಿಜಯ ವೈಷ್ಣುರಾ
12. ಮಳವರಾಯನಿಗಾರಿ ಪಾತ್ನುಲು ಮುದ್ದವೆಂಕಟಪ್ಪ ಮಳವ ರಾಯನಿಗಾರಿ ಪುತ್ನುಲು ವಿ
13. ಜಯವೈಷ್ಣುರಾಮಳವರಾಯನಿಗಾರು ವ್ರಾಯಿಂಚ್ಚಿ ಯಿಪ್ಪಿಂಚಿನ ಭೂದಾನತಾ
14. ಮೃಶಾಸನಕ್ರಮ ಮೆಟ್ಟಂನುನು ಮಾಹೆಡ್ಡಲಕು ಸುಕೃತಾರ್ಥಮುಗಾ ಮಾ ತಲ್ಲಗಾರು
15. ಕಾವಿಂಚಿನ ತಟಾಕ ಮಂಟಪ ಮಂದಲ ಶ್ರೀ ಸ್ವಾಮುಲವಾರಿ ದೇವ ಪೂಜಾ ಕಾಲಮಂದು
16. ಕುಂಟಕೋಣಂ ಮಠಮಂದ್ರು ಅನ್ನದಾನಾನಕು ಮಾ ಆರಿಯಲೂರಿ ಶೀಮಲೋ ಆಲಂದೊರ
17. ಯಕಟ್ಟಡ ಅನೆ ಗ್ರಾಮಾನ ಮೊದತ್ತರಂ ಸ್ವಾಮಲೋ ಘಟ್ಟಿನೂರು ಮಾಳ್ಳಕು ಆ ಪೂರಿ ಕೊಲತನು
18. ಗುಂಟಲು ಮುಂನೂರುನ್ನು ಸಹಿರಣ್ಣೋದಕ ಧಾರಾ ಪೂರ್ವಕಮುಗಾ ಯಿಪ್ಪಿಂಚಿನಾರಂಗನಕ

19. ಆ ಚಂದ್ರಾರ್ಕ ಸ್ಥಾಯಿಗಾ ಮೀ ನಂಸ್ಥಾನ ಪಾರಂಪರ್ಯಮುಗಾ ದಾನಕು ಯೋಗ್ಯಮುಗಾ
20. ಮೀರೇ ಅನುಭವಿಂಚುಕೋ ರಾಗಲವಾರು ಯೀಧರ್ಮಾನುಕು ಋವರೈನಾ ವಿರೋಧಂ ಶೇಶಿನ
21. ವಾರು ಕಾಶಿರೋಗೋಹತ್ಯ ಬ್ರಂಹತ್ಯ ಶೇಶಿನ ದೋಷಾನ ಪೋಗಲವಾರು ಯೀ
22. ಕ್ರಮಾನಕು ಶ್ರೀಮದ್ವಸುಧೇಂದ್ರ ಸ್ವಾಮುಲವಾರಿ ರಘುಪತಿ ದ್ಯಾವರ ಧಂಡಾರಂ
23. ಅನ್ನದಾನ ಧರ್ಮಾನುಕು ವಿಜಯಪೊಪ್ಪರಾ ಮಳವರಾಯನಿಗಾರು ಪ್ರಾಯಂಚಿ ಇ
24. ಪಿಂಚಿನ ಧೂದಾನ ತಾಮ್ರ ಶಾಸನಮು || ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾ
25. ಚೈರಿಯೋನುಪಾಲನಂ | ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪೋತಿ ಪಾಲನಾದಚ್ಚುತಂ ಪದಂ ||

(ಹಿಂಭಾಗ) —

26. ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ ನುಪಾಲನಂ | ಪರದತ್ತಾ
27. ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಧವೇತ್ || ಯೀಧೂದಾನ ತಾಮ್ರಶಾಸನ
28. ಮು ರಾಯನಂ ವೆಂಕಟ್ರಾಮಯ್ಯ ಕುಮಾರುಡು ಮೈದ್ಯ ಲಂಗಯ್ಯ ಪ್ರಾಯಂಚಿನ
29. ಶಾಸನಂ || ಅಲಂದೊರಯಾರುಕಟ್ಟಡರೊ ಪಿಳ್ವಾರಿ ಗುಡಿಕ ಪಡಮವ
30. ನಾರಿಗುಡುಕಿ ಪುತ್ತರಂ ಪುತ್ತೇರ್ಮದಕ್ಷಣಂ ನಿವೇಶನಮುಸಹ ಗುಂಟಲು ಮುನ್ನೂ
31. ಟವಡಿ ||

Transliteration.

Front—

Śrī-Rāma.

1. svasti śrī vijayābhyudaya Śālivāhana Śakābdambulu
2. 1666 aguneṭi Akshaya nāma saṁvatsaram Dakṣhaṇāya-
3. nam Hēmaṁta rituvu Dhanurmāsam śukla-pakṣham saptamī
4. Sōmavāramuṁnu Pūrvābhādrā-nakṣatramuṁnu mahā-
5. vyatipāta punya kālamuṁnu kūḍina yī śubha-dinamamdu
6. śrīmat-parama-hamṣa-parivrājaka-chāryulaina pada-vākya-prāmaṇa-pā-
7. rāvāra pāraṁgata sarvataṁtra svataṁtralaina śrīmad-Vaiṣṇava-siddhānta-
8. chāryulaina śrīmad Rāmachandra-dyāvāra divya śrīpāda-padma-rādhaku-
9. laina śrīmad Upēndra
10. tīrtha svāmula-vāri kara-kamala-saṁjātulaina śrīmad Vādīndra-tīrtha
11. svāmula-
12. vāri vara kumārakulaina śrīmad Vasudhēndra svāmula-vāri śrīmad Raghu-
13. pati dyā-
14. vara bhaṁḍārānaku Vitiḥōtra gōtram Araṣunilayitṭa Vijayavoppulā
15. Maḷavarāyanigāri putrulu Muddu-Vemkaṭappa Maḷavarāyanigāri putrulu
16. Vi-
17. jayavoppulā Maḷavarāyanigāru vrāyimpchechi yippimpchina bhū-dāna tā-
18. mra śāsana kramam eṭṭaṁnanu mā peddalaku sukritārthamugā mā
19. talli
20. kāvimpechina taṭāka maṁṭṭapa maṁḍdali śrī-svāmula-vāri dēva-pūjā
21. kālamamdu
22. Kuṁbbhakōṇam maṭhamamḍdu aṁna-dānānaku mā Ariyalūri śīmalō
23. Ālamḍdora-
24. yakatṭada ane grāmāna modattaram nyālalō ghatti nūru maḷḷaku ā vūri
25. kolatanu
26. guṁṭṭalu muṁṁūrunnu sa-hiranyōdaka dhārā-pūrvakamugā yippimpchinā-
27. ram ganaka

19. ā chandrārka sthāyigā mi samsthāna pāraparyamugā dānaku
yōgyamugā
20. mīrē anubhaviṃchuko rāgalavāru yī dharmānuku yavaraina virōdham
śēsina-
21. vāru Kāsilō gōhatya Brahma-hatya śēsina dōshāna pōgalavāru yī
22. kramānaku śrīmad Vasudhēndra svāmulavāri Raghupati dyāvāra bhaṃḍā-
rap
23. anna-dāna dharmānuku Vijayavoppulā Maḷavarāyanigāru vrāyīṃchi i-
24. ppīṃchina bhū-dāna tāmra-śāsanaṃ¹ dāna-pālanayōr madhyē dānā-
25. chchrēyōnu pālanam¹ dānāt svargam avāpnōti pālanād ahyutam
padam¹

(Back)—

26. sva-dattā-dviguṇam puṇyam para-dattānupālanam para-dattā-
27. pahārēṇa sva-dattam nishphalam bhavēt yī bhūdāna tāmra śāsana
28. mu rāyasam Venkaṭrāmayya kumarūdu Vaidyalinggayya vrāyīṃ-
chchina
29. Śāsanaṃ¹ Ālamddorayārukattāḍalo Pillārī guḍiki paḍamara Ai-
30. nārī guḍiki vuttaram Puttērki dakṣhaṇam nivēśanam saha guṇṭṭalu
munṇū-
31. ṭa padi¹

Translation.

Be it well. In the year 1666 of the victorious Śālivāhana era corresponding to the year Akshaya, on Monday, the 7th of the bright half of Dhanurmāsa during Hēmantā ritu and Dakṣiṇāyana, under the constellation Pūrvābhādra and the holy mahā-vyātīpāta—on this auspicious day for the treasury of the god Raghupati dēva of (the matt of) the illustrious Vasudhēndra svāmī, (spiritual) son of the illustrious Vādīndratīrthasvāmī, (himself the spiritual) son of the illustrious paramahansa parivrājakāchārya, padavākya-pramāṇa-pārāvāra-pāraṅgata sarvatantra svatantra, establisher of the illustrious Vaishṇava siddhānta, worshipper of the lotus feet of the god Rāmachandra-dēva, the illustrious Upēndratīrthasvāmī :—

Vijayavoppulā Maḷavarāya, son of Muddu Venkaṭappa Maḷavarāya and grand-son of Araṣunilayiṭṭa Vijaya Voppulā Maḷavarāya of Vitiḥōtra gōtra, got the copper plate charter of the grant of land written thus :—In order that merit might accrue to our elders we have granted with gold and pouring of water 300 guṇṭas of the best lands of the revenue value of 100 *maḷḷuku*, within the boundary of the village Ālamddoraya-kattāda belonging to our Ariyalūri sīma for the distribution of food in the matt at Kumbhakōṇam on the day when the worship of the god takes place in the maṇṭapa near the tank which was caused to be built by our mother. This might be enjoyed by you, who are fit for the grant, in succession for as long as the moon and sun endure.

Whosoever does harm to this dharma gets the sin of killing the cows and Brāhmans in Kāśī.

With this order Vijayavoppulā Maḷavarāya got the copper plate charter of the grant of land written and granted for the distribution of food to the treasury of the god Raghupati-dēva belonging to the illustrious Vasudhēndrasvāmī.

[Usual imprecatory verses]. This record is written by Vaidya Lingayya, son of Rāyasam Venkaṭrāmayya. 300 guṇṭas of land including the site at Ālamddorayāru

kattāda to the west of Pillāriguḍi, to the north of Āināriguḍi and to the south of Puttēri.

Note.

This copper plate inscription records a grant to the same Rāghavēndrasvāmi matt by a chief of Ariyālūr. It consists of only one plate, measuring 11½" by 9¼" and is in Telugu. The donor was Vijayavoppulā Maḷavarāya of the Vītiḥōtra-gōtra, son of Muddu Venkaṭappa-Maḷavarāya and grandson of Araṣṇilayitta Vijayavoppulā Maḷavarāya, while the donee was Vasudhēndra-svāmi, son of Vādīndratīrtha-svāmi, who was the spiritual son of Upēndratīrtha-svāmi. The grant consisted of 300 guṇṭas of land of the revenue value of 100 *mālluku* in the village Ālandorayārukattāda in Āriyālūrsīma. It also appears to have consisted of a house site at the same village. The date of the record, Monday the 7th lunar day of the bright half of Dhanurmāsa in Hēmantaritu of *dakṣiṇāyana* in the year Akshaya the Śaka year being 1666, corresponds to Monday, 8th December 1746 A. D.

34

Fifteenth copper plate record in the same matt.

Nāgari characters and Sanskrit language.

3 plates : size 10½" × 7¼".

ಅದೇ ಮಠದಲ್ಲರುವ ಹದಿನೈದನೆಯ ತಾಮ್ರಶಾಸನ.

ನಾಗರಾಕ್ಷರ (೩ ಹಲಗೆಗಳು ಉಂಟು ;)

ಪ್ರಮಾಣ ೧೦½" × ೭¼".

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ) —

- 1 ಶುಭಮಸ್ತು | ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂದಿ ಚಂದ್ರ ಚಾಮರ ಚಾರ
- 2 ವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಅ
- 3 ಗಜಾನನಪದ್ಮಾ ಕಂ ಗಜಾನನಮಹರ್ನಿಶಂ | ಅನೇಕದಂ
- 4 ತಂ ಭಕ್ತಾನಾ ಮೇಕದಂತಮುಪಾನ್ಮಹೇ | ಹರೇರ್ಲೀಲಾವರಾಹ
- 5 ಸ್ಯ ದಂಷ್ಟ್ರಾ ದಂಡಸ್ತಪಾತುವಃ | ಹೇಮಾದ್ರಿ ಕಲಶಾ ಯತ್ರಧಾತ್ರೀ
- 6 ಚ್ಯುತ್ರತ್ರಿಯಂದಧೌ | ಶ್ರೀಶಾಲಿವಾಹನಶಕ್ತೇ ಶರನಾಗದಾಣ
- 7 ಶೀತಾಂಶುಸಂಮಿತ ಶರತ್ಸುಗತಾಸ್ವಮುಷ್ಮಿ | ವರ್ಷೇತು ಶೋ
- 8 ಭಕ್ತತಿ ಮಾನಿಶುಚೌ ವಳಕ್ಷೇಪ ಕ್ಷೇಧ ವೈಷ್ಣವಕಥಾವಮೃತಾಂ
- 9 ಶುವಾರೇ | ಶ್ರೀಮದ್ವ್ಯಾಜಾಧಿರಾಜ ಶ್ರೀ ಭೂಪಾಲ ಪರಮೇಶ್ವರಃ
- 10 ಕರ್ಯಾಣಚರಿತೋ ವಿರ ಪ್ರತಾಪ ಬಿರುದಾಂಕತಃ | ಅರ್ಥ
- 11 ಚಾತಕ ಸಂದೋಹ ಸಂತೋಷಕರತೋಯದಃ | ಪ್ರತ್ಯರ್ಥ
- 12 ಪ್ರಥಿವೀಪಾಲ ಮೌಳಿರಾಲತಶಾಸನಃ | ತುರುಷ್ಕ ಶುಷ್ಕ
- 13 ಗಹನದಹನೋದ್ಯದ್ಯವಾನಲಃ | ಚಂಡಬಾಹು ಬರೋದ್ಧಂ
- 14 ಡ ಪಾಂಡ್ಯ ಬಂಡನ ಪಂಡಿತಃ | ಚೋಳ ಕೇರಳ ನೇಪಾಳ ಭೂ
- 15 ಪಾಲ ಕರಿಕೇಸರೀ | ಕೊಂಗವಂಗ ಕಳಿಂಗಾಂಗ ಭೂಭೃತಿ
- 16 ಮಿರ ಭಾಸ್ಕರಃ | ಬಿರುದಂತೆಂಬರ ಗಂಡಸ್ತರುಣೇಜನನ
- 17 ವೈಕುಣುಮ ಕೋದಂಡಃ | ರಾಜಕುರಾದ್ವಿ ಶಶಾಂಕಃ ಶೂರೋ
- 18 ಧರಣೀ ವರಾಹ ಬಿರುದಾಂಕಃ | ಶ್ರೀ ನಾರಾಯಣಪಾದ ಪಂಕಜ

19. ಯುಗೀ ವಿಂಶ್ಯಸ್ತ ವಿಷ್ವಗ್ನುರಃ ಶ್ರೀಮತ್ಪಶ್ಚಿಮ ರಂಗಧಾಮ
20. ನಗರೀ ಸಿಂಹಾಸನಾದೀತ್ಯರಃ | ಪ್ರತ್ಯರ್ಥಿಕ್ಷಿತಿಪಾಲ ರತ್ನ
21. ಮಕುಟೀ ನೀರಾಜಿತಾಂಘ್ರಿಶ್ಚಿರಂದೇವ ಬ್ರಾಂಹಣರಕ್ಷಣಾಯ ಪ್ತ
22. ಧಿವೀ ಸಾಂಮ್ರಾಜ್ಯ ದೀಕ್ಷಾಂವಹ | ಆಶ್ರೇಯಗೋತ್ರಸಂಜಾತ
23. ಆತ್ಮರಾಯನಸೂತ್ರವಾ | ರೈಕ್ಯಾಖೀಚಾಮರಾಜಸ್ಯ
24. ಪೌತ್ರಸ್ತದ್ಗುಣವಾರಿಧೀಃ | ದೇವರಾಜಸ್ಯತನಯೋದೇವರಾ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ) —

25. ಜಮಹೀಪತಿಃ | ನೇಶೇತು ಬಯನಾಡಾಪ್ಯೇ ನಿಜವಿಕ್ರಮಣಾ
26. ಜೀತೇ | ಪುರಾಹ್ನಯಂ ಮಹಾಗ್ರಾಮ ಮುಪಜೀವ್ಯಾವತಿಷ್ಠತಃ |
27. ಸರಗೂರಿತಿವಿಖ್ಯಾತ ಗ್ರಾಮಸ್ಯ ಸ್ಥಲ ಮಾಶ್ಚಿತ್ತಂ |
28. ಗ್ರಾಮನಲ್ಲೂರು ನಾಮಾನಂತಟಾಕಾರಾಮಶೋಭಿತಂ | ಪ್ರ
29. ತ್ಯುಂ ಶತದೀನಾರದಾಯನಂ ಸಸ್ಯಸಂಪದಾ | ಪ್ರತಿ
30. ನಾಮ್ನಾ ದೇವರಾಜ ಪುರಮ ಪ್ರತಿಮಂಭುವಿ | ಶ್ರೀಮತ್ಪರಮ
31. ಹಂಸಶ್ರೀ ಪರಿವ್ರಾಜಕಸದ್ಗುರೋಃ | ಪದವಾಕೃಪ್ತ
32. ಮಾಣಾಬ್ಧಿ ಪಾರೀಣಸ್ಯ ಮಹಾತ್ಮನಃ | ಸರ್ವತಂತ್ರ
33. ಸ್ವತಂತ್ರಸ್ಯ ಕರ್ಯಾಣಗುಣಶಾಲನಃ | ಶ್ರೀಮದ್ವೈ
34. ಪ್ತವ ನಿದ್ಧಾಂತ ಸ್ಥಾಪನಾರ್ಯಸ್ಯಧೀಮತಃ | ಶ್ರೀ
35. ರಾಮಚಂದ್ರ ದೇವಶ್ರೀಪಾದಾರಾಧನೋದ್ಯತಸ್ಯ ನದಾ |
36. ವಿಜಯೇಂದ್ರ ತೀರ್ಥಪಾಪ ಶ್ರೀಮತ್ಪರ ಕಮಲಜಾತಸ್ಯ
37. ಶ್ರೀ ಮತ್ಸ್ಯಧೀಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದಸ್ವಾಮಿ ಸತ್ಕುಮಾರ
38. ಸ್ಯ | ಶ್ರೀರಾಘವೇಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದಾಭಿಷ್ಯಸಂಯ
39. ಮೀಂದ್ರಸ್ಯ | ಅಸ್ಯಮಠಾಧಿಪ್ಯಾತುರ್ದೇವಸ್ಯ ಶ್ರೀರಾ
40. ಮಚಂದ್ರಸ್ಯ | ಕೋಶಾಯದೇವಪೂಜಾ ಬ್ರಾಂಹ್ಮಣಭುಕ್ತ್ಯಾ
41. ದಿ ಸರ್ವ ಧರ್ಮಕೃತೇ | ಮಹತ್ಯನ್ನಿನ್ಸಂಘ ಕಾಲೇರಂ
42. ಗೇಶಪದಸಂನಿದಾ | ಶ್ರೀಮಂನಾರಾಯಣ ಪ್ರೀತ್ಯೈವಾ
43. ದಾದ್ಧಾರಾ ಪುರಸ್ಕರಂ | ಶ್ರೀ ರಾಘವೇಂದ್ರ ತೀರ್ಥಶ್ರೀ ಪಾ
44. ದಮರಸ್ಯ ರಾಮಚಂದ್ರಾಯ | ದತ್ತಸ್ಯ ದೇವವಿಧುನಾ
45. ನಲ್ಲೂರು ಗ್ರಾಮವರ್ಯಸ್ಯ | ಚತುರ್ವಿಮಾನರ್ನಯಾದಿ

(2ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ) —

46. ಲಬ್ಧತೇ ದೇಶಭಾಷಯಾ | ಹಂಚೀಪುರಗ್ರಾಮದಿಂದಂಪಡುವಲು
47. ಲಂಗಹಳ್ಳೀ ಗ್ರಾಮದಿಂದ ಬಡಗಲು | ಕೆರೆದೀಚನಹಳ್ಳೀ
48. ಗ್ರಾಮದಿಂದಂ ಮೂಡಲು | ಸರಗೂರು ಗ್ರಾಮದಿಂದಂತೆಂಕಲು | ಇಂ
49. ತೀಚತುಃಸೀಮೆಯೊಳಗಾದ ಈ ನಲ್ಲೂರೆಂಬ ಗ್ರಾಮದಯರೈಗ
50. ಳೊಳಗಾದ ನಿಧಿನಿಕ್ಷೇಪಜಲಪಾಪಾಣ ಅಕ್ಷಿಣೀಗಾ
51. ಮಿನಿದ್ಧ ನಾದ್ಯಂಗಲೆಂಬ ಅಪ್ಪಧೋಗತೇಜಸ್ವಾಮ್ಯಗಲು ಈ
52. ರಾಘವೇಂದ್ರ ಸ್ವಾಮಿಗಳ ಮಠಕ್ಕೆ ಸಲುವವು ಈ ಗ್ರಾಮವು ಇವ
53. ರು ಮಾಡುವ ವ್ಯವಹಾರ ಚತುಷ್ಪಯಕ್ಕೆ ಯೋಗ್ಯವಾಗಿ ಸಲುವ
54. ದು ಈ ಗ್ರಾಮವನು ಈ ರಾಘವೇಂದ್ರಸ್ವಾಮಿಗಳ ಮಠಕ್ಕೆ ಶಿ
55. ಪ್ತ ಪ್ರತಿಷ್ಠ ಪಾರಂಪರೆಯಾಗಿ ಆ ಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿ
56. ಗಳಾಗಿ ಸರ್ವಮಾನ್ಯವಾಗಿ ಸುಖದಿಂದ ಅನುಭವಿಸಿಕೊಂ
57. ಡು ಬರಲುಳ್ಳವರೂ ಯಂದು ಆಶ್ರೇಯ ಗೋತ್ರದ ಆತ್ಮರಾ
58. ಯನ ಸೂತ್ರದ ರೈಕಶಾಖೆಯಚಾಮರಾಜೊಡೆಯರ ಪ

59. ತ್ರರಾದ ದೇವರಾಜೋಡಯರ ಪುತ್ರರಾದ ದೇವರಾಜಮ
60. ಹೀಪಾಲಕರು ಶ್ರೀಮದ್ವಿಷ್ಣು ಈಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದೋ
61. ಡಯರ ಕರಕಮಲ ಸಂಜಾತರಾದ ಶ್ರೀಮತ್ಪುಷ್ಪಿಂ
62. ದ್ರ ತೀರ್ಥ ಶ್ರೀ ಪಾದೋಡಯರ ಕುಮಾರಕರಾದ ಶ್ರೀ
63. ರಾಘವೇಂದ್ರ ತೀರ್ಥಶ್ರೀಪಾದೋಡಯರ ಶ್ರೀರಾಮಚಂದ್ರ
64. ದೇವರ ಭಂಡಾರಕ್ಕೆ ದೇವಭ್ರಾಂಹ್ಮಣ ಸಂತರ್ಪಣಾ
65. ಥವಾಗಿ ಸಹಿರಂಜೋದಕದಾನ ಧಾರಾವೂರ್ವ
66. ಕವಾಗಿ ಕೊಟ್ಟ ನಲ್ಲೂರಂಬ ಗ್ರಾಮಕ್ಕೆ ಪ್ರತಿನಾಮ

(3ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)——

67. ಧೇಯವಾವ ದೇವರಾಜ ಪುರವೆಂಬ ಗ್ರಾಮದ ತಾಂಮ್ರ
68. ತಾಸನ | ಏಕೈವಧಗಿನೀ ಲೋಕೇನರ್ವೇಷಾ ಮೇವಭೂಭು
69. ಜಾಂ | ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾ ವನುಂ
70. ಧರಾ | ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತವನುಂ
71. ಧರಾಂ | ಪಪ್ಪಿರ್ವರ್ಪಸಹಸ್ರಾಣಿ ವಿಷ್ಣಾಯಂ ಜಾಯ
72. ತೇ ಕ್ರಿಮಿಃ | ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಂಜ್ಯಂ ಪರದತ್ತಾ ನುಪಾ
73. ಲನಂ | ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಭ
74. ವೇತ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಚ್ಚೈಯೋನು ಪಾ
75. ಲನಂ | ದಾನಾತ್ಸ್ವರ್ಗ ಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ
76. ಪದಂ | ಶ್ರೀ |

I-B—

1. ಶುಭಮಸ್ತು | ನಮಸ್ತು ಕ್ಷಿರಶ್ಚಮವಿ ಚಂದ್ರ ಚಾಮರ ಚಾರ
2. ವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಅ
3. ಗಜಾನನಪದ್ಮಾಕೆ ಗಜಾನನಮಹರ್ನಿಶಂ | ಅನೇಕ ದ್
4. ತಂ ಭಕ್ತಾನಾಮಿಕದಂತಮುಪಾಸ್ಮಹೇ | ಹರೇಲಿಲಾವರಾಹ
5. ಸ್ಯ ದಂಪ್ರಾದಂಜಸ್ಸಪಾತುಃ | ಹೇಮಾದ್ರಿಕಲಶಾ ಯತ್ರ ಭಾತ್ರಿ
6. ಚಂದ್ರಶ್ರಿಯಂಧ್ರೈ | ಶ್ರೀಶಾಲಿವಾಹನಶಕೇ ಶರ ನಾಗ ಬಾಣ
7. ಶೀತಾಂಶು ಸಂಮಿತಶರತ್ಸುಗತಾಸ್ವಮುಷ್ಮಿನ್ | ವರ್ಷಂತು ಶೋ
8. ಭಕ್ತಿ ಮಾಸಿಶುಕೈ ವಲಕ್ಷಪೇಕ್ಷಧವೇಣವತಿಥಾವಮೃತಾಂ
9. ಶು ವಾರೆ | ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜಶ್ರೀಭೂಪಾಲಪರಮೇಶ್ವರಃ
10. ಕಲ್ಯಾಣಚರಿತೋವೀರಪ್ರತಾಪವಿರುದಾಂಕಿತಃ | ಅರ್ಥಿ
11. ಚಾತಕಸಂದೋಹ ಸಂತೋಷಕರತೋದಃ | ಪ್ರತ್ಯರ್ಥಿ
12. ಪೃಥಿವೀಪಾಲಮೌಞಿಲಾಲಿತಶಾಸನಃ | ತುರುಷಕಶುಷ್ಕ
13. ಗಹನ ದಹನೋದ್ಭವಾನಲಃ | ಚಂಡಬಾಹುಬಲೋಹಂ
14. ಡ ಪಾಂಡಿಬಲಪಂಡಿತಃ | ಚೋಲಕೇರಲನಪಾಲಭು
15. ಪಾಲಕರಿಕೇಸರಿ | ಕೌಗವಂಗಕಾಞಿಗಾಂಭುಭೃತಿ
16. ಮಿರಭಾಸ್ಕರಃ | ವಿರುದಂತೆವರಗಡಸ್ತರುಣಿಜನನ
17. ವ್ಯ ಕುಸುಮಕೋದಂಜಃ | ರಾಜಕುಲಾಧಿಪ ಶಶಾಂಕಃಶೂರೋ
18. ಭರಣಿವಿರಾಹವಿರುದಾಂಕಃ | ಶ್ರೀನಾರಾಯಣಪಾದಪಂಕಜ
19. ಯುಗೀ ವಿನ್ಯಸ್ತ ವಿಷ್ವಂಭರಃ | ಶ್ರೀಮತ್ಪಶ್ಚಿಮರಂಗಧಾಮ
20. ನಗರೀ ಸಿಂಹಾಸನಾಧೀಶ್ವರಃ | ಪ್ರತ್ಯರ್ಥಿಕ್ಷಿತಿಪಾಲರಜ

21. मकुटीनीराजितांघ्रिधिरंदेवब्राह्मणरक्षणाय पृ
22. थिवी सांभ्राज्यदीक्षांवहन् । आत्रेयगोत्रसंजात
23. आश्वलायनसूत्रवान् । रुक्शाखी चामराजस्य
24. पौत्रस्सद्गुण वारिधेः । देवराजस्यतनयो देवरा

II-A—

25. जमहीपतिः । देशेतु वयनाडाख्ये निजविक्रमणा
26. र्जिते । पुराहयं महाग्राम मुपजीव्यावतिष्ठतः ।
27. सरगुरिति विख्यातग्रामस्यस्थल माश्रितं ।
28. ग्रामंनल्लूरु नामानं तटाकारामशोभितं । प्र
29. त्यब्धं शतदीनार दायिनं सस्य संपदा । प्रति
30. नाम्ना देवराज पुरमप्रतिमंभुवि । श्रीमत्परम
31. हंसश्री परिव्राजकसद्गुरोः । पदवाक्य प्र
32. माणाब्धि पारिणस्य महात्मतः । सर्वतंत्र
33. स्वतंत्रस्य कल्याण गुणशालिनः । श्रीमद्वै
34. ण्णव सिद्धांत स्थापनार्यस्यधीमतः । श्री
35. रामचंद्रदेवश्रीपादाराधनोद्यतस्य सदा ।
36. विजर्याद्रतीर्थपाद श्रीमत्कर कमलजातस्य
37. श्रीमत्सुधीद्रतीर्थ श्रीपादस्वामिसत्कुमार
38. स्य । श्रीराघवेंद्रतीर्थ श्रीपादाख्यस्य संय
39. मींद्रस्य । अस्यमठाधिष्ठातुर्देवस्य श्रीरा
40. मचंद्रस्य । कोशायदेवपूजाब्राह्मणभुक्त्या
41. दिसर्वधर्मकृते । महत्मस्मिन्पुण्यकाले
42. गेश पदसं निधौ । श्रीमन्नारायण प्रीत्यैप्रा
43. दाद्वारापुरस्सरं । श्रीराघवेंद्रतीर्थश्रीपा
44. द मठस्थरामचंद्राय । दत्तस्यदेवविभुना
45. नल्लूरुग्रामवर्यस्य । चतुस्सीमानिर्नयादि

II-B—

46. लिख्यतेदेशभाषाया । हचीपुरग्राम

(The rest of the inscription is in the Kannada language).

Transliteration.

I-B—

1. śubham astu | namas-tuṅga śiraś-chumbi chandra chāmara chāra-
2. vē | trai-lōkya-nagar-ārambha mūla-stambhāya Śambhavē A-
3. gajānana-padmarkam Gajānanam aharnisam anēka-dam-
4. tam bhaktānām ēkadamtam upasmahē | Harēr lilā-Varāha-
5. sya damshtrā damḍas sa pātu vah | Hēmādri-kalaśā yatra Dhātri
6. chchhtra śriyam dadhau | śri Śālivāhana śakē śara-nāga-bāṇa-
7. śitāṃśu sammita śaratsu gatā svamushmin varshētu Sō-
8. bhakṛiti māsi śuchau valakshē pakshētha Vaishṇava tithāv-amṛitām-
9. śu vārē | śrimad rājādhi-rāja śri-bhūpāla-paramēśvaraḥ
10. kalyāṇa-charitō vira-pratāpa-birudānkitāḥ arthi-
11. chātaka-samdōha-samtōshakara-tōyadaḥ pratyarthi
12. prithivī-pāla-mauli-lālita-śāsanah | Turushka-śushka-

13. gahana dahanôdyad davâ-nalah | chamda-bâhu-balôddam-
14. da Pâmḍya-khamḍana-pamḍitah | Chôḷa Kêraja Nêpâla Bhû-
15. pâla-kari kêsari | Komga-Vamga-Kalimg-Ânga bhûbhrit ti-
16. mira bhâskarah | birudamt embara gamḍas taruni jana na-
17. vya Kusuma-kôdamḍah | râja-kulâbdhi śaśâmpkah śûrô
18. Dharani-varâha birudâmpkah | śrî-Nârâyana pâda-pamkaja-
19. yugi vimnyasta vishvagbharah śrîmat-Paschima-Ramga-dhâma-
20. nagari-simhâsan-âdhiś varah | praty-arthi-kshiti-pâla-ratna
21. makuṭi-nirâjitâmpghris chiram Dêva-Brâmhana rakshanâya pri-
22. thivi sâmrâjya diksham vahan Âtrêya-gôtra samjâta
23. Âśvalâyana sûtravân | Rikśâkhi Châmarâjasya
24. pautras sadguna vâridhêh | Dêva-râjasya tanayô Dêva-râ-

II-A—

25. ja mahîpatih | dêsê tu Baya-nâḍakhyê nijavikramanâ-
26. rjitê | purâhvayam mahâ-grâmam upajivya vatishṭhitah |
27. Saragûriti vikhyâta grâmasya sthalam âsritam |
28. grâmam Nallûru nâmanam tatâk-ârâma sôbhitam | pra-
29. tyabdham śata dinâra dâyinam sasya-sampadâ | prati
30. nâmnâ Dêvarâja-puram apratimam bhuvî | śrîmat parama-
31. hamisa śrî parivrâjaka sadgurôh | padavâkya pra-
32. mânâbdhi pârinasya mahâtmanah | sarva tamtra
33. svatamtrasya kalyâna guna śâlinah | śrîmad Vai-
34. shnavâ siddhâmta sthâpanâryyasya dhîmatah | sri-
35. Râmachamdra dêva śrî pādārâdhanôdyatasya sadâ |
36. Vijayîndra-tîrtha pâda śrîmat kara-kamala jâtasya
37. śrîmat Sudhîndra-tîrtha śrîpâda svâmi satkumâra-
38. sya | śrî-Râghavêndra-tîrtho śrîpâḍakhyasya samya-
39. mîndrasya | asya mathâdhishṭhâtur dêvasya śrî Râ-
40. machamdrasya | kôsaya-dêva-pûjâ-Brâmhana bhuktyâ
41. di sarva-dharma-kritê-mahaty asmin-punya kâlê Ram-
42. gêsâ pada samnidhan | śrîmam Nârâyana prîtyai prâ-
43. dâd dhârâ-purassaram | śrî-Râghavêndra-tîrtha śrîpâ-
44. da mathastha Râmachamdrâya | dattasya Dêva-vibhunâ
45. Nallûru grâma-varyasya | chatuś-simâ nirnayâdi

II-B—

46. likhyatê dêsabhâshayâ | Hamchîpura grâmadimdam paḍuvalu
47. lingahalî grâmadimdam baḍagalu | Kere-Bîchanahalî
48. grâmadimdam mûḍalu | Saragûru grâmadimdam teipkalu | im-
49. ti-chatuh sîneyolaḡâda i Nallûremba grâmada yalle ga-
50. loḡâḡâda nidhi-nikshêpa-jala-pâshâna akshini âḡa-
51. mi-siddha-sâddhyamḡalemba ashṭa-bhôga tēja-svâmyaḡalu i-
52. Râghavêndra-svâmiḡaḡa mathakke saluvavu i grâmavu iva-
53. ru mâḍuva vyavahâra chatuṣṭayakke yôgyavâḡi saluva-
54. ḍu i grâmavanu i Râghavêndra svâmiḡaḡa mathakke śi-
55. shya-prâśishya pârampareyâḡi â-chamdrârka sthâyi-
56. ḡaḡi sarva-mâḡnyavâḡi sukhadim anubhaviṣi kom-
57. ḍu baralullavarû yamdu Âtrêya gôtrada Âśvalâ-
58. yana sûtrada Rik-śâkheya Châmarâj-oḡeyara pau-
59. trarâda Dêva-râjodâya putrarâda Dêvarâja-ma-
60. hi-pâlakaru śrîmad Vijayîndra-tîrtha Śrîpâdo-
61. ḡeyara kara-kamala-samjâtarâda śrîmat Sudhîm-

62. dra-tīrtha śrī-pādoḍayara kumārakarāda śrī
63. Rāghavēndra tīrtha śrī-pādoḍeyara śrī Rāmachandira
64. dēvara bhaṁḍārakke Dēva Brāhṁmaṇa saṁtarpaṇā-
65. rthavāgi sa hiraṇyōḍaka dāna-dhārā pūrva-
66. kavāgi koṭṭa Nallūr emba grāmakke prati nāma-

III-A—

67. dhēyavāda Dēvarāja-puravemba grāmada tāṁpra
68. śāsana! ēkaiva bhaginī lōkē sarvēśhām ēva bhūbhū-
69. jāṁ! na bhōjyā na-kara grāhyā vipra-dattā vasuṁ-
70. dharā! sva-dattāṁ para-dattāṁ vā yō harēta vasuṁ-
71. dharāṁ! shashtir varsha sahasrāṇi viśthāyāṁ jāya-
72. tē krimih! sva-dattā dviguṇaṁ puṇyaṁ para-dattānupā-
73. lanāṁ! para-dattāpahārēṇa svadattāṁ nishphalaṁ bha-
74. vēt! dāna-pālanayōr-madhyē dānāt chhrēyōnupā-
75. lanāṁ! dānāt svargam avāpnōti pālanād achyutaṁ
76. padaṁ! śrī!

Translation.

Be it well.

[Invocation to Śambhu, Gaṇapati and the Boar incarnation of Viṣṇu].

On Monday, the 11th lunar day of the bright half of the month Āshāḍha in the year Śōbhakṛit corresponding to the Śaka year reckoned by the arrows, the elephants, the arrows and the moon (1585):

The illustrious rājādhirāja rājaparamēśvara virapratāpa, of good character, rainy cloud which brings happiness to the group of chātakas the beggars, destroyer of hostile kings, a wild fire to the forest the Turushkas, destroyer of the Pāṇḍya king, a lion to the elephants the Chōla, Kēraḷa and Nēpāḷa kings, a sun to the darkness the Koṅga, Vaṅga, Kaḷiṅga and Aṅga kings, *birudentembara-gaṇḍa*, a cupid to the young women, a moon to the ocean, the royal family, having the *birudas* of dharanīvarāha, a firm devotee of Nārāyaṇa, lord of the throne of the western Raṅganagarī (Seringapatam), whose feet are decorated by the jewelled diadems of the hostile kings, bearer of the burden of sovereignty just for protecting the *dēvas* and Brāhṁmaṇas, Dēvarāja of the Ātrēya-gōtra, Āśvalāyana sūtra and Rik-śākhā, son of Dēva-Rāja and grandson of Chāma Rāja, granted, with pouring of water, at the auspicious time, in the presence of the god Raṅgēśa, in order to please, the god Nārāyaṇa, to provide for the god's worship and the feeding of the Brāhṁmans the village Nallūru, decorated with tanks and gardens, surnamed Dēvarājapura, of the annual income of 100 *dināra*, attached to the bigger village Pura in Saragūru-sthala of Bayanāḍu-dēśa, which he had acquired by his prowess, to the Rāmachandra treasury of the maṭṭ of the illustrious paramahansa parivrājaka sadguru, padavākya-pramāṇābdhi pārīṇa, sarvatantra svatantra, possessor of good qualities, establisher of the illustrious Vaishṇava siddhānta, worshipper of the illustrious feet of the god Rāmachandra, Rāghavēndraśrīpāda, son of Sudhīndratīrtha-śrīpāda, who was the spiritual son of Vijayīndra-tīrtha-śrīpāda.

The four boundaries of the village Nallūru granted to the god Rāmachandra of the maṭṭ of śrī Rāghavēndra-tīrtha-śrīpāda are here written in native language—to the west of Hanchīpura, to the north of Liṁgaballī, to the east of Kerebichana-hallī and to the south of Saragūru—Thus the eight rights and powers of enjoyment

including treasure on the surface or underground, watersprings, minerals, imperishables, futures, ready income and possibilities within the four boundaries of the village Nallūru belong to the matt of Rāghavēndrasvāmi. The village might be enjoyed free of all imposts by the svāmi of the matt in succession of the disciples for as long as the moon and the sun endure. Thus the grant of the village Nallūru surnamed as Dēvarājapura is made with gold and pouring of water by Dēva Rāja of Atrēya-gōtra, Āśvalāyana-sūtra and Rik-śākhā, son of Dēva-Rāja Voḍeya and grandson of Chāma-Rāja Voḍeya, to the Rāmachandra Treasury of Rāghavēndratīrtha-śrīpāda, son of the illustrious Sudhīndratīrtha-śrīpāda who was the spiritual son of the illustrious Vijayīndratīrtha-śrīpāda, to provide for the feedings of the Brahmans.

[Four usual final verses].

Note.

This copper plate inscription received from the same Rāghavēndrasvāmi matha at Nanjangūd belongs to the reign of the Mysore king Doḍḍa-Dēva-Rāja Odeyar. It consists of three plates, each measuring 10" by 7½" and is engraved in Nāgari characters. The language is Sanskrit up to line 46 and thereafter Kannaḍa, except for the last four final verses which again are in Sanskrit.

The inscription records the grant of the village Nallūru surnamed Dēvarājapura, of the annual income of 100 *dināras* in Saragūrusthala by the king to the Rāmachandra treasury of the matt. The purpose of the grant was to feed the Brāhmans.

The svāmi of the matt at the time of the grant was the famous Rāghavēndratīrtha, one of the greatest among the successors of Vibudhēndratīrtha. He sat on the spiritual throne from 1624 to 1671. It was after him that the matha acquired its present designation. He studied under Sudhīndra at Kumbhakōnam. He died at Mantrālaya in the Bellāry District. Pilgrims from several parts of India go to Mantrālaya to worship his *brindāvana* or tomb. A car festival also takes place there in the month of Śrāvaṇa every year. The place is held very sacred by the Mādhvas.

The date of the record is given as Monday, the 11th lunar day of the bright half of the month Āshāḍha in the year Śōbhakṛitu and the Śaka year is reckoned by the arrows, the elephants, the arrows and the moon (1585). The whole date corresponds to Monday, 6th July 1663 A.D.

35

Sixteenth copper plate record in the same matt.

Telugu characters and Sanskrit language.

Single plate : size 12½" × 9½".

ಅದೇ ಶ್ರೀ ಮಠದಲ್ಲರುವ ಹದಿನಾರನೆಯ ತಾಮ್ರಶಾಸನ.

೧ ಪುಟ : ಕುಲಗತ್ತರ : ಪ್ರಮಾಣ ೧೨½" × ೯½".

ಶ್ರೀ

- ೧|| ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ಶ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲ
- ೨|| ಸ್ತಂಭಾಯ ಶಂಭವೇ ||೧|| ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯ ದಂಷ್ಟಾದಂಢಸ್ವಪಾತುಪಾಹೇಮಾದ್ರಿ
- ೩|| ಕಲಶಾ ಯತ್ರ ದಾತ್ರೀ ಧತ್ತತ್ರಿಯಂ ದಧೌ ||೨|| ಶ್ರೀಮತ್ಪರಮ ಹಂಸಾಬ್ಜಪರಿವ್ರಾದೀಶತಾಜುಪಾ
- ೪|| ೦|| ಪದವಾಕೃಪ್ರಮಾಣಾದ್ಧಿ ಪಾರೀಣಾನಾಂ ನಿರಂಕುಶಂ ||೩|| ಶ್ರೀಮದ್ವೈಷ್ಣವ ನಿಧ್ಯಾಂತ ಸಂಸ್ಥಾಪನಗೀಯ

5. ಸಾಂ | ರಾಮಚಂದ್ರಪದಾಂಛೋಜ ಪೂಜಕಾನಾಂ ಮುದಾಸದಾ ||೪|| ಶ್ರೀಮದ್ವಾದೀಂದ್ರ ಯೋಗೀಶವಾ
6. ಣಿ ಪಂಕಜ ಜನ್ಮಾನಾಂ ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರ ಶ್ರೀ ವಸುಧೇಂದ್ರಾರ್ಯ ಯೋಗಿನಾಂ ||೫|| ನಿಜಾಂ ತೇವಾನೀಮ
7. ಧ್ವ ಸಿದ್ಧಾಂತಾರ್ಥೋಪದೇಶಿನೇ | ವೇದವೇದಾಂಗ ತತ್ಪಾರ್ಥವೇದಿನೇಚಿತವಾದಿನೇ ||೬|| ಅಶೇಷ ತೀರ್ಥಸಂಚಾರ
8. ರ ಪವಿತ್ರೀಕೃತಚೇತನೇ | ವಿದ್ಯತ್ಯುಮುದ ಸಂದೋಹ ಕೌಮುದೀಪ್ರಿಯಬಂಧವೇ ||೭|| ಅತ್ಯರ್ಥ ಮರ್ಥಸರಸ್ವಾ
9. ರ್ಥ ದಾನಾಜ್ಞತನುರದ್ರವೇ | ಮರ್ಥಕ್ಷುಚಕ್ಷುಃ ಶ್ರವಣವಿಕ್ಷೋಭಣಗರುತ್ಮತೇ ||೮|| ರಾಜಾಧಿರಾಜ ಕೋಟೀರ
10. ಕೋಟಿಕೂಟಾರ್ಚಿತಾಘ್ರಯೇ | ವರದೇಂದ್ರಯತೀಂದ್ರಾಯ ಸರ್ವಾಭೀಷ್ಟ ಪ್ರದಾಯಿನೇ ||೯|| ರಸರತ್ನ ತುಫೂ
11. ಸಂಖ್ಯಾಗಣಿತೇಶಕಜನ್ಮನಾ | ಜಯಾಬ್ಧಾತ್ಮಯುಜೇ ಶುಕ್ಲದ್ವಿತೀಯಾ ಶುಕ್ರವಾಸರೇ ||೧೦|| ಶ್ರೀಮದ್ರಾ
12. ಮವ್ಯಾಸಪೂಜಾಸಮಯೇ ಸಂಪದಾಲಯೇ | ಶ್ರೀಭೂದೇವೀಸಮೇತ ಶ್ರೀ ಕೇಶವಸ್ವಾಮಿ ಸಂನಿಧಾ ||೧೧||
13. ಸ್ವರ್ಗಂಗಾ ಸ್ವರ್ಗಂಗಾ ವಿಪುಲಾವಿಪುಲಾಬಧೂವಯಜ್ಞಾತಾ | ಪ್ರಜಯತಿ ವಿಷ್ಣುಪದಾಬ್ಜಂ ತದಬ್ಜ (೦)
14. ಚೇಂದ್ರಾದಿ ದೇವತಾವಂದ್ಯಂ ||೧೨|| ತಜ್ಜೆನ್ನಜನ್ಯಧನ್ಯೇಷುಮಾನ್ಯಃ ಸೌಜನ್ಯಮಂಡಿತಃ | ವದಾನ್ಯ ಜನ
15. ಮೂರ್ಧನ್ಯೋ ಜಙ್ಗೇ ಪೆದ್ದನ್ನ ಭೂಪತಿಃ ||೧೩|| ಶ್ರೀ ಪೆದ್ದನಾಬ್ಜಕ್ಷಿಪಸ್ಯತಿಂತಾಮಣಿಃ ಪ್ರಭೂ ತಾರ್ಥಿಕ
16. ದಂಬಕಾನಾಂ | ಲಕ್ಷ್ಮೀರಿವಾಂಛೋರುಹಲೋಚನಸ್ಯ ಬಕ್ಷಾಂಬಿಕಾಭೂಷ್ಣ ಕುಟುಂಬಿನೀತಿ ||೧೪|| ಸುತೇವಕ
17. ಲನಾಂಬುಧೇಃಸ್ವರಭಿಲಾಶುಗಂಧವಾತ್ಮಮಾರಮಿವ ಶಂಕರಾತ್ಮುಲ ಮಹೀಭೃತಃ ಕನ್ಯಕಾ | ಜಯಂತ ಮಮರಪ್ರಭೋರವಿತಚೀರ ಸೋಮಾಧಿಪಂಸುತಂ ಜಗತಿಬಕ್ಷಮಾಲಭತ ಪೆದ್ದನಕ್ಷಾಪತೇಃ ||೧೫||
19. ಸ್ವಃ ಕಾಮಿನೀಂ ಸ್ವತನು ಕಾಂತಿಭಿ ರಾಕ್ಷಪಂತೀಂ ಸೋಮಕ್ಷಿತಿಶತಲಕ್ಷೋ ನವನೀರಜಾಕ್ಷೀಂ | ಕಲ್ಯಾಣ
20. ನೀಂ ಕಮಲನಾಭ ಇವಾಬ್ಧಿ ಕನ್ಯಾಂ ಲಿಂಗಾಂಬಿಕಾ ಮುದವಹದ್ವಹುಮಾನಶೀರಾಂ ||೧೬|| ವರ
21. ತಿರುಮಲರಾಜಂ ಸಜ್ಜನಾದಿತ್ಯಭೂಜಂ ರಚಿತನಯವಿಚಾರಂ ರಾಮರಾಜಂಚೆದೀರಂ ಸಕಲ
22. ಗುಣಕದಂದಾ ಸಾಧುಸಾಲಂಗಮಾಂಬಾ ಸುತಯುಗಳ ಮವಾಪ ಶ್ರೀರಮೇವಾಬ್ಜಕಾಮಾ ||೧೭||
23. ಸತೀಂ ತಿರುಮರಾಧಿಪಶ್ಚರಿತ ಲೀಲಯಾರುಂದತೀಂ ಮನಾಗವಿ ನಿರಾಗ್ರಹೈರ್ವಸುಮತೀಂ ಯ
24. ಶೋವರ್ಧಿತಾಂ | ವಿಶಾಂತುರಿವರೋಹಿಣೀಂ ಹೃದಯಹಾರಿಣೀಂ ಸದ್ಗುಣೈರಮೋದತನ
25. ಧರ್ಮೋಮಯಮಹೀಪ್ತ ಮಂಗಾಬಿಕಾಂ ||೧೮|| ತನ್ಯಾಧಿಕೈ ಸ್ವಮಭವತ್ವನಯಸ್ತಪೋಭಿಃ
26. . . ಸೋಮರಾಜವಸುಧಾ ಧಿಪ ಮೌಳಿರತ್ನಂ | ಆಸಕ್ತಸಮುಲ್ಲಸಿತ ಕಾಂತಿಭಿ ರಸೈಚಿತ್ರಂ . ತ್ರಾಣ
27. . . ಸುದೃಶಾಂಚ ನಿರಂಜನಾನಿ ||೧೯|| ಸಕಲ ದಾವನಿಕಂಟಕಾನರಾತೀಃ ಸಮತಿ ನಿಹತ್ಯಸರಾಮ ರಾಜವೀ
28. ರಃ | ಧರತಮನು ಭಗೀರಥಾದಿರಾಜ ಪ್ರಥಿತಯಶಾಃ ಪ್ರಶಶಾಸ ಚಕ್ರಮುವ್ಯಾಃ ||೨೦|| ಸೋಮಕ್ಷಿತಿ
29. ಶ ವಂಶಾಬ್ಧಿ ಸೋಮಾತಿರುಮರಾಧಿಪಾತ | ಪಾತಶ್ರೀ ಸೋಮಭೂಪಾಲ ರಾಜೋರಾಜ್ಯ
30. ಮಪಾಲಯತ ||೨೧|| ಯಸ್ಮಿನ್ಶಶಾಸತ್ಯೇಕವೀರೇ ಧರಿತ್ರೀ ಮಣಾಕ್ಷೀಣಾಮೇವ ಕಾರ್ಯಂ ವಲಗ್ನೇ ||
31. ಕೌಟಿಲ್ಯಂ ತತ್ಕುಂತರೇ ಕರ್ಕಶತ್ವಂ ತದ್ವಕ್ಷೋಜೇ ಚಾಪಲಂ ತತ್ಕಟಾಕ್ಷೇ ||೨೨|| ಸೋಯಂ ಸಿ

32. ० ಹಾಸನಸ್ಥಿತಿಃ ಕ್ಷಿತಿಪತಿಲಕಃ ಸೋಮಧೂಪಾಲರಾಜಃ ಕೀರ್ತ್ಯಾನಿತ್ಯಂ ನಿರಸ್ಯನ್ನೃಃ
33. ನಹುಪನ್ಯಪಾನವಧ್ಯಾನಧಾನ್ಯಾನ್ | ಆಸೇತೋರಾಸುಮೇರೋರವನಿ ಸುರನುತ
(ಮುಂದಿನ ಹಲಗೆಗಳ ಸಕ್ಕಲ್ಲ.)

1. ॥ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚಂವಿ ಚಂದ್ರವಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲ
2. ಸ್ತಂಭಾಯಶಂಭವೇ ||೧|| ಹರೇಲಿಲಾವರಾಹಸ್ಯದಂಧ್ರಾದಂಧಸ್ಸಪಾತುಃ | ಹೇಮಾದ್ರಿ
3. ಕಲಶಾಯತ್ರಧಾತ್ರಿಲತ್ರಶ್ರಿಯಧೌ ||೨|| ಶ್ರೀಮತ್ಪರಮಹಂಸಾಖ್ಯಪರಿವಾಡೀಶತಾಜುಪಾ
4. ॥ ಪದವಾಕ್ಯಪ್ರಮಾಣಾಽಧಿಪೋರೀಣಾನಾಂ ನಿರಂಕುಶಂ ||೩|| ಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತ ಸಂಸ್ಥಾಪ-
ನಗರೀಯ
5. ಸಾಂ | ರಾಮಚಂದ್ರಪದಾಂಭೋಜ ಪೂಜಕಾನಾಂ ಮುದಾಸದಾ ||೪|| ಶ್ರೀಮದ್ವಾದೀಂದ್ರಯೋಗೀಶ ಪಾ
6. ಣಿ ಪಂಕಜ ಜನ್ಮನಾಂ ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರಶ್ರೀವಸುಧೇಂದ್ರಾರ್ಯಯೋಗೀನಾಂ ||೫|| ನಿಜಾಂತೇ ವಾಸಿನೇ ಮ
7. ಧ್ವ ಸಿದ್ಧಾಂತಾರ್ಥೋಪದೇಶಿನೇ | ವೇದವೇದಾಂಗತತ್ವಾರ್ಥವೇದಿನೇಜಿತವಾದಿನೇ | ಅಶೇಷಾರ್ಥಸಂಚಾ
8. ರ ಪವಿತ್ರೀಕೃತಚೇತಸೇ | ವಿಹಿತಕ್ರಮದಸಂದೋಹ ಕೌಮುದೀಪ್ರಿಯವಂಧವೇ ||೬|| ಅತ್ಯರ್ಥಮರ್ಥಿಸರ್ವಾ
9. ರ್ಥ ದಾನಾಜಿತಸುರದ್ರವೇ | ದುರ್ಮಿಶ್ರುಚಕ್ಷುಃ ಶ್ರವಣವಿಕ್ಷೋಭನಗರಹೃತಮತೇ ರಾಜಾಧಿರಾಜಕೋಟೀರ
||೭||
10. ಕೋಟಿಕೃಡಾರ್ಚಿತಾಂಪ್ರಿಯೇ | ವರದೇಂದ್ರಯತೀಂದ್ರಾಯ ಸರ್ವಾಭೀಷ್ಟಪ್ರದಾಯಿನೇ ||೮|| ರಸರಜ್ಜತುಂಭು
11. ಸಂಖ್ಯಾಗಣಿತೇ ಶಕಜನ್ಮನಾ | ಜಯಾಚ್ಚಾಶ್ವಯುಜಶುಕ್ಲದ್ವಿತಿಯಾ ಶುಕ್ಲವಾಸರೇ ||೯|| ಶ್ರೀಮದ್ರಾ
12. ಮವ್ಯಾಸಪೂಜಾಸಮಯೇಸಂಪದಾಲಯೇ | ಶ್ರೀಭೂದೇವೀ ಸಮತಶ್ರೀ ಕೇಶವಸ್ವಾಮಿ ಸಂನಿಧೌ ||೧೦||
13. ಸ್ವರ್ಗಂಗಾ ಸ್ವರ್ಗಂಗಾ ವಿಪುಲಾವಿಪುಲಾ ಬಭೂವಯಜ್ಞಾತಾ | ಪ್ರತಿಯತಿ ವಿಷ್ಣುಪದಾಂಜ್ಞಂ ತದಜ್ಞ (೦)
14. ಚೈಂದ್ರಾದಿ ದೇವತಾವಂಶಂ ||೧೧|| ತಜ್ಞೇಜ್ಯಜನ್ಯವನ್ಯೇಪುಮಾನ್ಯಃ ಸೌಜನ್ಯಮಂದಿತಃ | ವದಾನ್ಯಜನ
15. ಮೃಧನ್ಯೋಜಜ್ಞೇಪದನ್ಮಭೂಪತಿಃ ||೧೨|| ಶ್ರೀಪದನಾಖ್ಯಾಕ್ಷಿತಿಪಸ್ಯ ಚಿಂತಾಮಣಿಃ ಪ್ರಭುತಾರ್ಥಕ
16. ದಂವಕಾನಾಂ | ಲಕ್ಷ್ಮೀರಿವಾಂಭೋರುಹಲೋಚನಸ್ಯ ಬಕ್ಷಾಂವಿಕಾಭುಚ್ಚಕುರುಂವಿನೀತಿ ||೧೩|| ಸುತೇವಕ
17. ಲನಾಂವುಧೇಃ ಸುರಭಿಲಾಶುಗಂಧವಾತ್ಕುಮಾರಮಿವಶಂಕರಾತ್ಕುಲಮಾಹಿಭೃತಃ ಕನ್ಯಕಾ | ಜಯ
18. ತ ಮಮರಪ್ರಭೋರವಿಶಚೀರಸೋಮಾಧಿಪಸುತಂ ಜಗತಿವಕ್ರಮಾಲಭತ ಪಹನಕ್ಷಮಾಪತೇ ||೧೪||
19. ಸ್ವಃ ಕಾಮಿನೀ ಸ್ವತನುಕಾಂತಿಭಿಃ ರಾಕ್ಷಿಪಂತೀ ಸೋಮಕ್ಷಿತಿಶತತೀಲಕೋನವನೀರಜಾಕ್ಷೀ | ಕನ್ಯಾಣಿ
20. ನೇ ಕಮಲನಾಭ ಇವಾಧಿ ಕನ್ಯಾಂ ಲಿಂಗಾಂವಿಕಾ ಮುದವಹದ್ಬಹುಮಾನಶಾಲಾಂ ||೧೫|| ವರ
21. ತಿರುಮಲರಾಜಂ ಸಜ್ಜನಾದಿತ್ಯಭೃಂ ರಚಿತನಯವಿಚಾರಂ ರಾಮರಾಜಂಚರ್ವೀರಂ ಸಕಲ
22. ಗುಂಕದಂವಾ ಸಾಧುಲಿಂಗಮಾಂವಾಸುತಯುಗಲಮವಾಪಶ್ರೀರಮೇವಾಂಜಕಾಮೌ ||೧೬||
23. ಸಂತೀ ತಿರುಮಲಾಧಿಪಶ್ಚರೀತ ಲೀಲಯಾರಂಭಂತೀ ಮನಾಗಪಿ ನಿರಾಗ್ರಹೈರ್ವಸುಮಂತೀ ಯ
24. ಶೋವಾಂತೀ | ಹಿಮಾಂಶುರಿವರೋಹಿಣೀ ಹೃದಯಹಾರಿಣೀ ಸದ್ಗುಣೈರಮೋದತಸ
25. ಧರ್ಮಿಣೀಮಯಮಹೀಪ್ಯಮಂಗಾಚಿಕಾಂ ||೧೭|| ತಸ್ಯಾಧಿಕೈಸ್ತಮಭವತ್ತನಯಸ್ತಪೋಭಿಃ
26. . . ಸೋಮರಾಜವಬುಧಾಧಿಪಮೌಲಿರಜ್ಞ | ಆಸನ್ಮಸಮುಸಿತ ಕಾಂತಿಭಿರಸ್ಯಚಿತ್ರಂ . ತ್ರಾಣಿ
27. . . ಸುದೃಶಾಂಚ ನಿರಂಜನಾನಿ ||೧೮|| ಸಕಲವಾವನಿಕೆಂಟಕಾನರಾತೀನ್ಸಮಿತಿ ನಿಹತ್ಯಸರಾಮ-
ರಾಜವೀ
28. ರಃ | ಭರತಮನುಭಗೀರಥಾದಿರಜಪ್ರಥಿಯಶಾಃ ಪ್ರಶಾಸನ ಚಕ್ರಮುರ್ಯಾಃ ||೧೯|| ಸೋಮಕ್ಷಿತಿ
29. ಶವಂಶಾಧಿಸೋಮಾತ್ತಿರುಮಲಾಧಿಪಾತ್ | ಜಾತಶ್ರೀಸೋಮಭೂಪಾಲರಾಚೋರಾಜ್ಯ
30. ಮಪಾಲಯತ್ ||೨೦|| ಯಸ್ಮಿನ್ಶಾಸತೀಕವೀರೇ ಧರೀಶ್ರೀ ಮೇಣಾಕ್ಷೀಣಾಮೇವಕಾಶ್ಯಂ ವೀಲಗ್ನೇ ||
31. ಕೌಡೀಲ್ಯಂ ತತ್ಕುಂತಲೇಕರ್ಕಶತ್ವಂ ತದ್ವಕ್ಷೋಜೇ ಚಾಪಲಂ ತತ್ಕಡಾಕ್ಷೇ ||೨೧|| ಸೌಖ್ಯಸಿ
32. ० ಹಾಸನಸ್ಯಃ ಕ್ಷಿತಿಪತೀತೀಲಕಃ ಸೋಮಭೂಪಾಲರಾಜಃ ಕೀರ್ತ್ಯಾನಿತ್ಯಂ ನಿರಸ್ಯನ್ನೃಃ
33. ನಹುಪನ್ಯಪಾನವಧ್ಯಾನಧಾನ್ಯಾನ್ | ಆಸೇತೋರಾಸುಮೇರೋರವನಿ ಸುರನುತ

Transliteration.

1. o ॥ namas-tuṅga śiraś-chuṁbi chandra-chāmara-chāravē ॥ trailōkya-nagarā-rambha mūla-
2. stambhāya Śambhavē ॥ 1 ॥ Harēr-Lilāvarāhasya dambhtrā-damḍas sa pātu vah Hēmādrī
3. kalasā yatra dhātṛī chehatra śriyaṁ dadhau ॥ 2 ॥ śrīmat parama haṁsākhyā parivrāḍīśa tājushā-
4. ṁ pada-vākya pramāṇābdhi pārīṇānāṁ niraṁkuśaṁ ॥ 3 ॥ śrīmad Vaishṇava-siddhānta samstbāpana gariya-
5. sām ॥ Rāmachandra padāmbhōja pūjakānāṁ mudā sadā ॥ 4 ॥ śrīmad Vāḍimdra yōgīśa pā-
6. ṁ pamkaja janmanāṁ sarva-taṁtra-svataṁtra śrī Vasudhēndrāya yōgināṁ ॥ 5 ॥ nijāmtévāsinē Ma-
7. ddhva siddhāntārthōpadēśinē ॥ Vēda-Vēdāṁga tatvārtha vēdinē jita-vādinē ॥ 6 ॥ asēsha-tirtha-saṁ-
8. chāra pavitri-kṛita chētasē ॥ vidvat-kumuda saṁdōha kaumudī priya bāndhavē ॥ 7 ॥ atyartham arthi sarvā-
9. rtha dānājīta Surādravē ॥ durbhikshu chakshuḥ śrayaṇa vikshōbhāṇa Garutmatē ॥ 8 ॥ rājādhi rāja kōtīra
10. kōti-kuṭārchitāṁghrayē ॥ Varadēndra-yatīndrāya sarvābhishṭa-pradāyinē ॥ 9 ॥ rasa-ratna-rtu bhū-
11. samkhyā gapitē Śaka janmanā ॥ Jayābd-Āsvayujē śukla dvitiya Śukra-vāsarē ॥ 10 ॥ Śrīmad Rā-
12. ma-Vyāsa-pūjā-samayē saṁpadālayē ॥ Śrī Bhūdēvī samēta śrī Kēsava svāmi saṁnidhau ॥ 11 ॥
13. svargāṁgā svargāṁgā vipulā vipulā babhūva yajjātā ॥ prajayati Vishṇu-padābjāṁ tadabja(ṁ)
14. cha Indrādi dēvatā vāṁdyāṁ ॥ 12 ॥ tajjenya janya dhanyēshu mānyaḥ sau-janya māṁḍitāḥ ॥ vadānya jana-
15. mūrdhanyō jajñyē Peddanna bhūpatīḥ ॥ 13 ॥ śrī-Peddānākhyā kshītīpasya chintāmaṇīḥ prabhūtārtha ka-
16. dāmbakānāṁ ॥ Lakshmīr ivāmbhōruha-lōchanasya Bakvāmbikā bhū chcha kuṭumbinī ॥ 14 ॥ sūtēva Ka-
17. lanāmbudhēḥ ssurābhilāśugāṁ Mādhavāt kumāram iva Śaṁkarāt Kula-mahībhṛitāḥ kanyakā Jaya-
18. ṁtam-amaraprabhō Ravi śachīrasōmādhīpāṁ sutāṁ jagati Bakvam āla-bhata Peddana kshāmāptēḥ ॥ 15 ॥
19. svaḥ kāmīnīṁ sva-tanu kāmītibhīr ākshipaṁtīm Sōma-kshītīśa tilakō nava-nīrajākshīm ॥ kalyāṇi-
20. nīm Kamala-nābha iv-Ābdhi-kanyāṁ Līṁgāmbikā mudavahad bahumāna-śīlāṁ ॥ 16 ॥ vara
21. Tirumala-rājaṁ sajjanāditya bhūjāṁ rachita naya vicāraṁ Rāma-rājaṁ cha dhīraṁ sakala
22. guṇa kadāmbā sādhu sā Līṁgamāmbā suta yugaḷam avāpa śrī Ramēv-Ābja Kāmau ॥ 17 ॥
23. satīm Tirumalādhīpāḥ charita Ilay-Ārundatīm manāgapi nirāgrahair vasumatīm ya-
24. śō vardhitāṁ ॥ piyāṁśu riva Rōhiṇīm hṛidaya-hāriṇīm sadguṇair amōdata sa-

25. dharminimayamahtpya Mangāmbikāṃ 18 tasyādhikais sam abhavat
tanayas tapōbbih
26. . . Sōmarāja vasudhādhipa mauḷi-ratnaṃ 1 āsan samullasita kāntibhir asya
chitraṃ . . . trāṇi
27. sudṛiśāṃ cha niraṃjanāni 19 sakala bhāvani kaṃṭhakān arātin samiti
nihatya sa Kāma-rāja vi-
28. raḥ 1 Bharata-Manu Bhagīrathādi rāja prathita yaśāḥ pra-śasāsa chakra
murvyāḥ 20 Sōma kshiti-
29. śa vaṃśābdhi Sōmāt Tirumalādhīpāt 1 jāta śrī Sōma bhūpāla rājō rājya-
30. m apālayat 21 yasmin śāsatyēka virē dharitrim ēnākshpām ēva kārśyām
valagnē 1
31. kautilyaṃ tat kuṃṭalē karkaśatvaṃ tad vakshōjē chāpalam tat kaṭākshē 22
sōyam si-
32. mhasanasthaḥ kshiti pati tilakab Sōma-bhūpāla rājāḥ kīrtiyā nityam
nirasyan Nala
33. Nahusha nripān avadhyānadhanyān 1 ā Sētōr ā Sumērōr avani sura nuta
(further plates of the inscription are not available).

Note.

Only the first plate of the present inscription is available. It measures 12½" by 9½" and is engraved in Telugu characters while the language is Sanskrit. This record brings to light a chief named Sōma Rāja who lived in 1774, but no information is available as to the part of the country over which he ruled. His genealogy is given thus: In the race which sprang from Vishṇu's lotus foot which is worshipped by Brahma, Indra and other gods and from which the Gangā arose, was born Peddanna-bhūpati. His son by Bakvāmbikā was Sōma, whose sons by Lingāmbikā were Tirumala Rāja and Rāma-Rāja. Tirumala-Rāja's son by Mangāmbikā was Sōma-Rāja. After Rāma Rāja, Sōma-Rāja came to the throne (Here ends the plate). After invocation to Sambhu and the Boar incarnation of Vishṇu, the inscription tells us that on Friday the 2nd lunar day of the bright half of Āśvīja in the year Jaya corresponding to the Śaka year reckoned by the flavours, the gems, the seasons and the earth (1696), in the presence of Kēśava in the company of Śrīdēvi and Bhū-dēvi, at the time of the worship of Rāma-Vyāsa, Sōma-Rāja made a grant to the expounder of the Madhvasiddhānta Varadēndra-Yatīndra, disciple of (with the usual titles) Vasudhēndra-Yōgi who was the spiritual son of Vādīndra-Yōgi.

The date Ś 1696 Jaya sam. Asvīja śu. 2 Śukravāra, corresponds to Friday, 7th October 1774 A. D.

36

On a slab used for the pavement near the well at Hadināḍu, Chikkayyanachhatra hobli.

Size 5' × 2½'.

ಚಿಕ್ಕಯ್ಯನ ಭಕ್ತದ ಜೋಬಳ ಪಡಿನಾಡು ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವಕ್ಕಿರುವ ಧಾರ್ಮಿಕಕ್ಕೆಗೆ ಹಾಕಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೫' × ೨½'

- | | | | | | | | | | | | | | | | | | |
|----|---|---|---|---|---|---|---|---|---|---|---|-------------|---|---|---|---|---|
| 1. | . | . | . | . | . | . | . | . | . | . | . | ಕ | . | . | . | . | . |
| 2. | . | . | . | . | . | . | . | . | . | . | . | ಮುದ್ರದ ನೆರೆ | . | . | . | . | . |
| 3. | . | . | . | . | . | . | . | . | . | . | . | ಜ್ಯಂಗೈಯ್ಯ | . | . | . | . | . |

4. ರದಫಾ
5. ಯಣಸಂಕ್ರಮಣ
6. ಗಲುಡ
7. ಮಯೊ
8. ತಗೌಡರೂ
9. ತುಗಬಳ್ಳಿ
10. ಲಗೌಡಹುಟಿ
11. ಗೌಡಬಂಗವಾಡಿಯ
12. ತಲೆಗೋಟಿನ ಸಾವಿಗಿ
13. ಹೊನಗೌಡಹು
14. ದಿ ಮಾರಾಯರೊ
15. ತ ಪ್ರಭುಗಾವುಂಡುಗಳುಂ
16. ಗೌಡಪೂಜೆಪುನಸ್ಕಾರಕ್ಕಂ ನೊ
17. ಕಂಪತ್ರವಾಪ್ಪಳಕಪ
18. ವತೂರುಳ್ಳಿಟ್ಟಕೆಹುವೊ
19. ದಾಧಾಪರಿಹಾರ ಮಾಚಂದ್ರಾರ್ಕತಾ
20. ಪೂರ್ವಕಂ ಮಾಡಿಕೊಟ್ಟರು || ಸ್ವದ
21. ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತ ವನುಂದರಾ ಪ್ಪಿಪ್ಪ
22. ರಿಪೆನಹಸ್ತಾಣ್ ವಿಪ್ಪಾಯಾಂ ಜಾಯತೇ ಕ್ರಮಿ
23. ಈ ಸ್ತಾನಪತಿ ಅಮೃತರಾಶಿಪಂಡಿತರು.

Note.

The stone on which the present record is engraved is being used for washing clothes near the well and hence a number of letters have worn out. The characters appear to belong to the 10th or the 11th century A. D. The inscription appears to belong to the Hoysalas and records some grant for the worship of some god—probably *Īśvara*—by a number of *gaudas*. It gives the usual final verse—*svadattām*, etc.,—and ends with a statement that the manager (*sthānapati*) of that temple was *Amṛitarāṣipandita* who must have been a *Kāṣṭhika* priest.

37

At the same place Hadinādu, on a stone lying behind the Kyātedēva temple.

(Fragmentary) Old Kannada characters and language.

Size 2½'×2'.

ಅದೇ ಹದಿನಾಡಿನಲ್ಲ ಕ್ಯಾತೇದೇವರ ಗುಡಿಯ ಹಿಂದೆ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

ಹಳಗನ್ನಡಕ್ಕರ ಮತ್ತು ದಾಖ.

ಪ್ರಮಾಣ ೨½'×೨'.

1. ಕೃಯಿದ ನಾನ್ನ ಟಿಕೊನ್ನಕ್ಕು ಮಹಾಪಾತ
2. ನಗಕ್ಕಲನಾಲ ಅಣ್ಣಶಬಾರಣಾನಿಯನ
3. ನೈಕೂಲಿ ಎಯ್ದು ವೊ
4. ಮ್ಬಾಣದೊಳೆಬರ್ ಕೊಯಿಲ್ತು ಮಣೊನ್ನೊ ವೊ
5. ಯರ್ ಅದರ್ಕೆ ಸಾಕ್ಕಿ ಅಣ್ಣನಾನಿ
6. ನಾಬಕ್ಕಲುಳ್ ಪೊತಿಮ್ಮಾರ್ಕ್ಕಳ್ ಪುಟ್ಟದೆ

Note.

This is a fragmentary record, the top portion and the sides of the stone, on which it is engraved, being broken and lost. The place Hadinādu appears to have been a prosperous town during the Gaṅga period. A good many inscription stones of the period are found at the place. But most of them are too fragmentary to be published. The present record which belongs to the same series might well be placed paleographically in about the 9th century A. D. It appears to record the grant of some land to a temple (? *koyil*) and is witnessed by the six thousand [of Gangavādi province]. It ends with an imprecation.

SHIMOGA DISTRICT.

NAGAR TALUK.

38

On a viragal in the Āvariga forest near Kachchagebail, Hosanagara hobli.

Size 8'×3'.

ನಗರದ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಕಡ್ಡಗೆಡ್ಡೆಲು ಗ್ರಾಮದ ಮಜರೆ ಅವರಗದ ಕಾಡಿನಲ್ಲಿರುವ ಐನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ ೮'×೩'.

I ನೆಯ ಪಟ್ಟಿ—

1. ಗಣಾಧಿಪತೆನಮಃ ನಮಸ್ತುಂಗ ಸಿರಸ್ತುಂಗ ಚಂದ್ರ ಚಾಮರ [ಚಾರವೆ] ಕ್ರೈಲೋಕ್ಕ ನಾನಾ
ಗರಂಭ ಮೂಲಸ್ತಂಭಾಯು
2. ಮೂಲಸ್ತಂಭವೆ ನೈಸ್ತಿಶ್ರೀಮತು ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿಹೊಯ್ಸಣಶ್ರೀ ವಿರಬರಾಳ ದೇವ ಪದಾಂಭೋ
3. ರು [ಹ] ಪನಯತನಪ ಶ್ರೀಮನು ಮಹಾಮಂಡಲೇಸ್ವ[ರ] ಅವಿಯರಾದಿತ್ಯನುಂ ಸತ್ಯರತುನಾಕ
4. ರ ಶ್ರೀ ಬಿಲ್ಲೇಸ್ವರದೇ[ವ]ರ ದಿ[ವ್ಯ] ಶ್ರೀಪಾದ ಪದುಮಾರಾಧಕಂ ಸೋಡಳದೇವನು ಸುಕದಿಂ
ರಾಜ್ಯಂಗಯ್ಯತ
5. ಮಿದ್ಧನಕ (ಸಕ) ವರುನ ೧೨೨೫ ಸುಭಕ್ತು [ತು] ಸಂವತ್ಸರ ಕಾರ್ತಿಕ ಸು ೧೫ ಮಂಗಳವಾ
ಎಬರನಾ
- 6 ಯ್ಯ ಐಟ್ಟಹಳಯಲ ಬಿಟ್ಟದ್ದಲ ಸೋಡಳದೇವನು ಸಾಲಿವೋರಲ ಬಿಟ್ಟರಲು ಎಬರ ನಾಯ್ಕನು ಸ

II ನೆಯ ಪಟ್ಟಿ—

7. ವೈದಳವೆರನಿ ನಡದು ಬರಲು ಆ ಹುಯ್ಯಲಂ ಕೇಳ್ಳು ಅರ್ಧನಾರೀ ನಾಥೇಸ್ವರ
8. ಣಕುಳದಿಯರ ಕುಲಕ ತಿಲಕ ನಪ ಬೀರಮ ಏಹಿದ
9. ಕುದುರೆಯಂಮೀಹಿದ ಕಾರಾಳಂ ಕುತ್ತಿ ಕುತ್ತಿನಿಕೊಂಡು ಸುರಲೋಕ ಪ್ರಾಪ್ತನಾದೆಂತೆಂದಡೆ
10. ಪೊಡಲೊಡದು ತೊಡೆಗಳುಡಿಯಲು ಬಿಡದವನೊಳಿ ದೇವ ಬೀರಮ ದುರ
ದೊಳು ಕಡಿಬಂ
11. ಡಮಾಡಿ ಬೀಳಲು ಬಿಡದೊಯ್ದರು ನಿವನಪದಕೆ ಸುರಕನ್ನಿಕೆಯರು || ಭುರದೊಳು ಮಲಪರೀಸು
12. ಭಟರ ಸಿರವುರುಳಿಯು ಕರುಳುಸೊಸೆ ಧರಯಲು ಬೀಳಲು ತುರವಣಿಸಿ ತೀವಿದು ಬೀರ

III ನೆಯ ಪಟ್ಟಿ—

13. ಮ ಸುರಗಣಿಕೆಯರೊಡನೆ ಪರಮಸುಕದಿಂ [ದಿ] ದ್ವಂ || ತಂದೆಯ ವೀರಕ್ರಮ ಚಯಗನಾಗ
ಗೌ ಡಕಲ

14. ಮಾಡಿಸಿದ|| ಮಾಡಿದಾತ ಕಲಸಿಯ ರಾಮೋಜನ ಮಗ ಮದುಕೋಜ ಬರಕೋಜವನು ಮದುಕೋ
15. ಜನ ಮಗ ಮೋಜಗನು ಶ್ರೀ ಶ್ರೀ

Transliteration.

I Band—

1. Gaṇādhīpate nama namas tūṅga-siras-tūṅga-chandra-chāṁara [chā-
rave] trailōkyā nānāgarambha-mūla-stambhāya
2. mūlas-tambhave śvasti śrīmatu pratāpa chakravartti Hoysaṇa śrī Vīra
Ballāla dēva-padāmbhō-
3. ru [ha] pasayita napa śrīmanu mahā maṇḍalesva [ra] Adiyar-Ādityaṇuṁ
satya-ratunāka-
4. ra śrī Billēśvaradē [va] di [vya] śrīpāda-padumārādhakaṁ Soḍaḷadēvaṇu
sukadim rājyaṁ geyyuta
5. mirdḍa Saka (Saka) varusa 1225 Subhakru [tu] samvatsara Kārttika su 15
Maṅgalavā Ebaranā-
6. yka Raṭṭahāḷiyali biṭṭiddali Soḍaḷadēvaṇu Sālivūrali biṭṭīralu Ebaranāy-
kaṇu sa-

II Band—

7. rvvadaḷaverasi naḍadu baralu ā huyyalam kēḷdu Arddha-nārī-Nāthēśvara .
8. ṇa Kuḷadiyara kulalaka-tilakanapa Bīrama
ēṇḍa
9. kudureyaṁ mīṇḍa kālālam kutti kuttisikomḍu suralōka prāptan ādan
adempṭadaḍe
10. voḍaḷoḍadu toḍegāḷ uḍiyāḷu diḍaḍ-avanīyolī dēva Bīrama
dhuradoḷu kaḍi kham-
11. ḍa māḍi biḷalu biḍadoydaru Sivana padake surakannikeyaru || dhuradoḷu
malaparīsu
12. bhaṭara siravuruḷiya karuḷu sūse dhareyalu baḷaluturavanīsi tivīdu
Bīra-

III Band—

13. ma suragaṇikeyaroḍane parama sukadim [di] rddam || tamdeya vīrakrama
Chiyaga Nāgagaṇḍa kala
14. māḍisida || māḍidāta Kalasiya Rāmōjana maga Madukōja barakoṭavanu
Madukō-
15. jana maga Mōṭiganu śrī śrī

Translation.

Obeisance to Gaṇādhīpati. Praise of Śambhu.

Be it well. While the illustrious mahāmaṇḍalēśvara Soḍaḷadēva, servant (subor-
dinate) of the lotus feet of the illustrious pratāpachakravartti Hoysaṇa śrī Vīra-
Ballāla dēva, a sun to the Adiyas, ocean of truth, worshipper of the illustrious
lotus feet of the god Billēśvara, was ruling the kingdom in happiness :

On Tuesday, the 15th of the bright half of Kārttika in the year Subhakrutu
being the 1225th year of the Śaka era, when Ebaranāyaka had encamped at Raṭṭahāḷi
and Soḍaḷadēva at Sālivūr.

When Ebaranāyaka raided with all his army, having heard the lamentation,
Bīrama, [worshipper of] Arddhanārīnāthēśvara, an ornament of Kuḷadi race, slew the
footsoldiers advancing beyond the (his) horse, was himself wounded and attained the

region of the gods thus: Body being broken, thighs crushed, when Bīrama, having been cut into pieces, fell in the battle field, the celestial nymphs took him to the feet of Śiva. Bīrama remained extremely happy with the celestial dames, having pierced overbearingly the opposing warriors in the battle field so that they fell to the ground, their heads rolling down and their entrails issuing out.

Chiyaga Nāgagaṇḍa caused the stone to be made for his father's heroism. Madukōja, son of Kalasi Rāmōja, made it. He who wrote is Mōṭiga son of Madukōja.

Note.

This vīragal is set up in memory of a hero named Bīrama who died in a battle between Soḍaladēva and Ebarānāyaka which took place at Sālūr.

There were constant wars between the Hoysaḷas and the Yādavas. A battle took place between Soḍaladēva, a subordinate of Ballāḷa III, the Hoysaḷa king, and Ebara Nāyaka, a commander of the Yādava army under Rāmadēva. When Soḍaladēva had encamped at Sālūr in Shikārpur taluk, Ebara Nāyaka, having collected his army at Raṭṭihaḷi, a place which is close to the border of the present Mysore State and which is about 15 miles distant from Sālūr, marched on Sālūr and gave a fight. Many among Soḍaladēva's army died. This battle at Sālūr is mentioned in M.A.R. 1931; p. 186, and E.C. VIII, Nr. 21 and 27, etc. All these vīragals are set up in memory of the heroes who died fighting along with Soḍaladēva. Therefore it appears that Soḍaladēva was defeated with heavy loss in this Sālūr battle.

Soḍaladēva was a Sāntara chief. He was a subordinate of Ballāḷa at whose desire he fought against the Yādavas. Before Malik Kafur invaded South India in 1310 A.D., there were constant wars between the Yādavas and the Hoysaḷas.

Soḍaladēva has the titles mahāmaṇḍalēśvara, a sun to the Adiyas, an ocean of truth and the worshipper of the illustrious lotus feet of the god Billēśvara.

The hero Bīrama who died in this battle belonged to the race of Kuḷadis. His son Chiyaga Nāgagaṇḍa caused the vīragal to be made. Madhukōja, son of Nāgōja of Kalasi, made the stone, and Madhukōja's son Mōṭiga wrote the record.

The date of the record is Ś 1225 Śubhakṛitu sam. Kārttika śu. 15 Tuesday, which corresponds to Tuesday, 6th November 1302 A.D.

39

On a 2nd vīragal at the same place.

Size 9' × 3'.

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ೨ನೆಯ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ ೯' × ೩'.

I ನೆಯ ಪಟ್ಟಿ—

1. ಶ್ರೀ ಗಣದಿಪತಿನಮಃ ನಮಸ್ತುಂಗ ನಿರಸ್ತುಂಗ ಚಂದ್ರಚಾಮರತ್ನೈ [ರೋ]ಕ್ಕ ನನಾಗರಂ
2. ಭ ಮೂಲಸ್ತಂಚ ಮೂಲಸ್ತಂಧವೆ ಸ್ವಸ್ತಿಶ್ರೀಮತು ಪೌಡಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ

II ನೆಯ ಪಟ್ಟಿ—

3. ಹೊಯ್ಸಳ ಶ್ರೀವೀರಬಲ್ಲಾಳದೇವರಪದಾಂಜೋರುಹಸೇವಿತನಪ್ಪ ಶ್ರೀಮನುಮ
4. ಹಾ ಮಂಡಲೇಸ್ವರಂ ಅದಿಯಲಾದಿತ್ಯನುಂ ಸತ್ಯರತುನಾಕರಂ ಶ್ರೀಬಿಶ್ವೇಶ್ವರದೇವರ ದಿವ್ಯಶ್ರೀ
5. ಪಾದಪದುಮಾರಾಧಕರು ಸೋಡಳದೇವರು ಸುಕದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿದ್ದು ಸಕವರುಸ
6. ೧೨೨೫ ಸುಭಕ್ರುತು ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಸುದ ೧೫ ಮಂಗಳವಾರ ಯಬ್ಬರನಾಯಕ ರಟ್ಟಹ

Note.

This is a 2nd vīraḡal erected by the side of the previous one. This also mentions the same fight at Sālūr. But this vīraḡal is set up in memory of Chīlaya. Regarding other matters it is similar to the previous record.

As it is stated about Chīlaya that he was an ornament to the races Kuḷaḡis and Akkaḷaḡis, he might have belonged to both these races. Admiring the heroism of Chīlaya, Annamōja caused the stone to be erected. Madukōja of Kalasi made the stone while Dammāna wrote the record.

Its date Ś 1225 Subhakṛitu sam. Kārttika śu 15 Tuesday, corresponds to Tuesday, 6th November 1302 A.D.

40

On a līḡamudre stone lying in a bush in the Kāvalukatte forest near Nagar.

Size 3' × 2'.

ನಗರದ ಹತ್ತಿರ ಕಾವಲುಕಟ್ಟೆ ಕಾನನದಲ್ಲಿ ಫೇದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಲಿಂಗಮುದ್ರೆ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೩' × ೨'.

1. ಶ್ರೀ
 2. ಯರಿಗೆ ಶಿಂ
 3. ಘನಾ || ಪ್ಪ
 4. ದಾಕ್ಕೆ ಕುಂಬಾರ ನೀಲನ ಮಾಗ ಭಾ
 5. ದ್ರನು ಮಹುಬಾಯನು ನಿಂಗಮು
 6. ದ್ರೆ ಸ್ತಾಪ್ಯಮಾಡಿಸಿ ನಿಮಾಪ್ತದಾಕ್ಕೆ ನಾ
 7. ಮಾಸ್ಕಾರಾ
 8. ಮಾಡಿ
 9. ದನೂ
- } (ಈ ಮೂರು ಪಂಕ್ತಿಗಳನ್ನೂ ಮೇಲ್ಭಾಗದಲ್ಲಿ ಬರೆದಿದೆ.)

Note.

This inscription records a grant made to the god Singhā (Narasimha) of Yarige by the god's devotees Marubāya, and Bhādra, son of a potter by name Nīla. The grant appears to have consisted of some land which was granted after setting up its boundaries. The record, though not dated, may belong to about the 17th century A.D.

41

On a vīraḡal in front of the Īśvara temple at Kavuri of Yedūr māḡaṇi, Nagar hobli.

Size 3½' × 3'.

ನಗರ ಹೋಬಳಿ ಯಡೂರು ಮಾಗಣೆ ಕವುರಿ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನೆಟ್ಟಿರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ ೩½' × ೩'.

I ನೆಯ ಪಟ್ಟಿ—

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಶಕವರುಷ ೧೪೮೮ನೆಯ ಸಂದ ವ

II ನೆಯ ಪಟ್ಟಿ—

2. ತೆಮ್ಮಾನ ಪುರ್ನಮಿ ಗುರುವಾರದಲು ಕೌರೆಯರ ರಾಯ ಬೈರೆಯ
3. ದೇವನ ಮಗ ಕಾಮಣನು ಸ್ವರ್ಗಸ್ತನಾದನು

Transliteration.

I Band—

1. svasti śrīmatu Śakavaruṣa 1488 neya saṃda va-

II Band—

2. rttamāna Purnami Guruvāradalu Kaureyara rāya Baireya
3. dēvana maga Kāmaṇanu svarggastanādanu

Note.

This vīragal records the death of one Kāmaṇa, son of Baireyadēva, lord of Kaure, on Thursday, a full-moon day, in the Śaka year 1488. Neither the cyclic year nor the month is given. The record may belong to 1566 A.D. As a battle scene is depicted in one of the panels of the vīragal it is possible that Kāmaṇa died in some battle not mentioned in the record.

42

On a vīragal lying in Tripurāntaka hakkalu near Goragōḍu, Humcha hobli.

Size 9½' × 3½'.

ಹುಂಚದ ಹೋಬಳಿ ಗೊರಗೋಡಿನ ಹತ್ತಿರ ತ್ರಿಪುರಾಂತಕ ಹಕ್ಕಲನಲ್ಲಿ ಬಿದ್ದಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ ೯½' × ೩½'.

I ಪಟ್ಟಿ—

1. ಶ್ರೀನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾ
2. ಯ ಸಂಭವೇ || ಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾಮಂಡಲೇಸ್ವರಂ ಅರಸಂಕ

II ಪಟ್ಟಿ—

3. ಕರಗನಂ ಬಿರುದರಂಕುಸಂ ಮೂರ್ತಿನಾರಾಯಣಂ ವಿಳಾಸವಲಭಂ [ಪಟ್ಟಿ] ಪೊಂಬುಚ್ಚ
4. ಪುರವರಾದೀಸ್ವರಂ ಶ್ರೀಮತ್ ಬಿಲ್ಲೇಸ್ವರದೇವರ ಶ್ರೀಪಾದ ಪದುಮಾರಾಧಕರುಮಪ್ಪ ಬೀರ

III ಪಟ್ಟಿ—

5. ರಸನು ಯ ಕರಹತ್ತ ಮಲ್ಲ ಕೇತಡಿ
ನಾಯಕ ಸೊ
6. ಕ ಗಳ ನಿ ನಡದು ಹಿರಿಗೋಡಿಗೆ ನಡದು ಬಂದು ಸಕವರಿ
೧೨೦೮ನೆಯ ಬೆಯ ಸಂವ
7. ತ್ವರದ ಕಾರ್ತಿಕ ವಾರದ ದಿ ಗಾರ ಜಗದಳಪೇನಣ ಹ
8. ನುಮ ದಳ ಹಿರಿಗೋಡಿನ ಯದ ಕಾಟನಾಯಕ
ನು ಬಂದು ಮುತ್ತಿ ತಳುತಿಹುದು ಬೀರವ
9. ಸೆ ಬೀಸುವದಂ ಕಂಡು ಯ ಮಿಳಿಗೆ ತನ
ಯೇಹಿದ ಕುದುರೆಯಂ ಮೀಹಿದ ಅಳಂ ಕುತಿ

IV ಪಟ್ಟಿ—

10. ಕುತ್ತಿಸಿಕೊಂಡು ವೀರಲೋಕಪ್ರಾಪ್ತನಾದನು || ಮಂಗಳಮಹಾ | ಆತನ ಮಾವ
ಚೀಲನಾಯ್ಕ
11. ಮಚ್ಚರಿವ ಬೀರನ ಕಲ ಗೆಯ್ಯ ದೇವಗಣಕೆಯರ ಬಿನ್ನಾಣ
ಳ ಕಲುಕುಟಿಗೆ ನಿದೋ
12. ಜನ ಮಗ ಬೀರೋಜನು ಬರದಾತನು ಅದಿತ್ಯಸೇನದೋವ ದಾಣನಮಗ
ಕಂಚಿಗ

Transliteration.

I Band—

1. śrī namas tunga śiraś-chumbi chandra- chāmara- chāravē trai-lōkya nagarā-
rambha mūla stambhā-
2. ya Sambhavē || svasti śrīmanu mahāmaṇḍalēśvaram arasamka

II Band—

3. karagasam birudar-amkusam mūrti-Nārāyaṇam viṭāsa-valabham [Patti]
Pombuchcha
4. Puravarādhīsvaraṃ śrīmat Billēsvara dēvara śrīpāda padumārādhakarum
appa Bira-

III Band—

5. rasanu | ya Karahatta-malla Kētadi Nāyaka
So
6. Ka gala si naḍadu Hirigōḍimge naḍadu baṃdu Saka
varisha 1208 neya Beya samva-
7. tsarada Kārttika vārada di gāra
Jagadaḷa pēsaṇa-Ha-
8. numa daḷa Hirigōḍina yada Kātināyakanu
baṃdu mutti taḷutiridu bīrava-
9. se bīsuvadam kaṃdu ya milige tamna
yērida kudureyam mīrida āḷam kutti

IV Band—

10. kuttisikomḍu vīra-lōka prāptan ādanu || maṃgaḷa mahā |
ātana māva Chīla Nāyaka
11. machchariva bīrana kala geysi dēvagaṇikeyara bipnāṇa
. ḷa kalu-kuṭiga Sidō-
12. jana maga Bīrōjanu baradātanu Āditya sēnabōva Bāṇana
maga Kaṃchiga

Note.

This vīragal belongs to the reign of the Śāntara chief Birarasa who is styled in the record as the illustrious mahāmaṇḍalēśvara, arasankakaragasa, an elephant goad to the titled, mūrti-Nārāyaṇa, viṭāsa-valabha, lord of the excellent city Paṭṭipombuchchapura and worshipper of the feet of the god Billēsvara. It records that during the month Kārttika of the year Beya corresponding to Ś 1208, Kētaḍināyaka marched on Hirigōḍ and attacked it when some hero (whose name is lost) fought his army, slew the foot soldiers advancing beyond the (his) horse, was himself wounded and attained the region of the gods. Chīla-Nāyaka, father-in-law (māva) of the hero, caused the vīragal to be made while Bīrōja, son of the sculptor Sidōja, carved the stone and Kanchiga, son of Sēnabōva Bāṇa, a son to the writers, wrote the record.

The date of the record Ś 1208 Vyaya sam. Kārttika, corresponds to October-November 1286 A.D., the other details being lost.

SAGAR TALUK.**43**

At Sētu, Karūr hobli, on the pedestal of the image of Abhinandana Tīrthankara.
ನಾಗರದ ತಾಲ್ಲೂಕು ಕರೂರು ಹೋಬಳಿ ಸೇತುವಿನ ಬಸಿದೆಯಲ್ಲಿ ಅಭಿನಂದನ ತೀರ್ಥಂಕರ ಮೂರ್ತಿಯ ಮೇಲೆ ಬರೆದಿರುವುದು.

1. ಸೈಸ್ತೀ ಗುಂಪೆಯು ಸೈಟೆಯರ ಬಸಿದೆಯ ಶ್ರೀ ವರ್ಧಮಾನ ಸ್ವಾಮಿಯ ಸಂನಿಧಾನದಲ್ಲಿ ಗಣಪನ
ಸೈಟೆಯರ ಮಗ ಸಂಘಯ್ಯ ಸೈಟೆಯರು ತಮಗೆ ಪುಣ್ಯಾರ್ಥವಾಗಿ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿಸಿದ ಅಭಿನಂ
ದನ ತೀರ್ಥೇಶ್ವರನಿಗೆ ಮಂ
2. ಗಲ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration.

1. svasti śrī Gummaiyya setṭiyara bastiya śrī Varddhamāna svāmiya saṃni-dhānadalli Gaṇapaṇasetṭiyara maga Saṃghayyasetṭiyaru tamage puṇ-nyārtavāgi pratishṭhe māḍisida Abhinandana Tirthēśvaranige maṇ-
gala mahā śrī śrī śrī śrī
2. gala mahā śrī śrī śrī śrī

Translation.

Be it well. Prosperity to the god Abhinandana Tirthēśvara installed by Saṃghayasetṭi, son of Gaṇapaṇasetṭi, in order to get merit for himself, in the presence of the god Varddhamānasvāmi of the illustrious Gummaiyyasetṭi's basti.

Note.

This inscription on the Abhinandana Tirthankara image records the installation of the image in the Varddhamānasvāmi basti at Sētu by one Saṃghayyasetṭi. The basti appears to have been constructed by Gummaiyyasetṭi as it is mentioned in the record as Gummaiyyasetṭi's basti. The record does not give any date. It may belong paleographically to about the 16th century A.D.

44

On the pedestal of the Pārśvanātha image in the same basti

ಅದೇ ಬಸ್ತಿಯಲ್ಲಿರುವ ಪಾರ್ಶ್ವನಾಥಸ್ವಾಮಿಯ ಕೋಹೂಲದವರೆ.

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರುಷ ಂಕಂಚ ಚಿತ್ರಧಾನು ಸಂವತ್ಸರದ ಭಾದ್ರಪದ ಸುದ್ದ ೧೦ ಶುಕ್ರವಾರದಂದು ಕರೂರು ನಾಡ ಜೈವಳ್ಳಯ ತಿಮ್ಮ ಗೌಡರು ಯವಳ್ಳಯ ನಾಯಕ್ಕ ಗೌಡರ ಜಟ್ಟಿಗೌಡರ ಮಗ ಸೆಟ್ಟಿಗೌಡರು ಆ ಸಮಸ್ತ ಶ್ರಾವಕರೂ ಸಹ ಮುಂತಾಗಿ ಸೇತುವಿನ ಬಸದಿ ಶ್ರೀ ಆದಿತೀರ್ಥೇಶ್ವರರಿಗೆ ಮಾಡಿಸ್ತ ಕೋಹದ
2. ಪ್ರಭಾವಳಿಗೆ ಆ ಸಮಸ್ತ ಜನಗಳಿಗೆ ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ವಿರಪಯನು ಮಾಡಿದುದು.

Transliteration.

1. svasti śrī Jayābhyudaya Śālivāhana Śaka varuṣa 1505 Chitrabhānu saṃ-
vatsarada Bhādrapada suddha 10 Śukravāradaṃdu
Karūru nāḍa Chaipalliya Timma gaṇḍaru Yivalliya Nāyakkā gaṇḍara
Jaṭṭigaṇḍara maga Setṭigaṇḍaru ā samasta śrāvakarū saha muṇṭāgi
Sētuvina basadi śrī Aditīrthēśvararimge māḍista lōhada
2. prabhāvalige ā samasta janamgalige maṇḍala mahā śrī śrī śrī Virapayanu
māḍidudu

Translation.

Be it well. In the year 1505 of the victorious Śālivāhana era, on Friday the 10th of the bright half of Bhādrapada in the year Chitrabhānu, Timmagauḍa of Chaipalli belonging to Karūrnāḍ, Setṭigaṇḍa son of Jaṭṭigaṇḍa himself son of Nāyakkagaṇḍa of Yivalli and all the Jaina devotees together caused to be made the metal prabhāvali to the god Āditīrthēśvara of the basti at Sētu. Prosperity to that metal prabhāvali and to all those people. Virapaya's work.

Note.

This is another record found in the same basti. It is on the metallic pedestal which is now being used to seat the Pārśvanātha image. But the record states that

the pedestal was meant for the image of Ādinātha. What happened to this Ādinātha image is not known. The pedestal is said in the record to have been caused to be made by a number of Jaina devotees headed by Timmagauḍa of Chaipalli and Setṭi gauḍa, son of Jattigauḍa and grandson of Nāyakkagauḍa of Yivalli.

The date of the record is Ś 1505 Chitrabhānu sam. Bhādrapada śu 10 Friday. But Ś 1505 was Svabhānu and its previous year, i.e., Ś 1504, Chitrabhānu. If we take the cyclic year Chitrabhānu the date corresponds to Tuesday 18th August 1582 A.D. and if we take the Śaka year 1505 it corresponds to Saturday 17th August 1583 A.D. In either case the week-day is not Friday as stated in the record.

45

On the wooden beam in the navaranga of the Durgāmbā temple at Vaddalli Avinahalli hobli.

Kannada characters and language.

ನಾಗರ ಕಾಲ್ಪುಕು ಅವಿನಹಳ್ಳಿ ಹೋಬಳಿ ವದ್ದಳ್ಳಿ ಮುರ್ಗಾಂಬಾದೇವಸ್ಥಾನದ ನವರಂಗದಲ್ಲಿ ಮರದ ತೋರೆಯಮೇಲೆ.

1. ತಾಲಿವಾಹನತಕ ವರುಷ ೧೭೯೯ನೆ ಯಿಶ್ವರ ಸಂ | ಚೈತ್ರ ಬ ೧೪೮೮ ಹೊನ್ನಾವರ ರಾಮೋ ಕರೆವರ್ವೆ (?) ಸೋಮಾಚಾರಿ ಸೇವಾ

Note.

Vaddalli, a small village about 7 miles to the west of Sāgar, contains an old temple of Durgāmbā which appears to hail from the early Chālukyan period. Two stone pillars built into the modern brick wall of the vestibule, the padma ceiling of the same and the beautiful and rare image of the goddess Durgāmba are the only relics of the old temple. The whole temple was rebuilt about 70 years ago with modern brick walls and tiled roofing. The present record gives the date of the new construction as Ś 1799 Īśvara sam. Chaitra ba 14 which corresponds to Thursday 12th April 1877 A.D. It is a grant made by Sōmāchāri of Honnāvara.

46

At Sītūr, on the pedestal of the Saptamātrikā panel in the Rāmēśvara temple.

ಸೀತೂರು ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದಲ್ಲಿ ಸಪ್ತಮಾತೃಕೆ ವಿಗ್ರಹಗಳ ಹೀಲದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಸೋಮಯ್ಯನ ಮಗಂ
2. ದುಗ್ಗಯ್ಯನ ದೇನ

Note.

This short inscription on the pedestal of the Saptamātrikā panel belonging probably to about the 12th century A.D. records that the images were made by Duggayya, son of Sōmayya.

47

Copper plate record from Harōmuchchadi, Sorab taluk, sent by Mr. Huchcha Rao Bengeri of Haveri.

1 plate : Nāgarī characters and Kannada language.

ಮು. ರಾ. ಬೆಂಗಳೂರಿನ ಹುಚ್ಚರಾಯರವರು ಕಳುಹಿಸಿದ ಹಾರೋಮುಚ್ಚಡಿ ಗ್ರಾಮದ ತಾಮ್ರಕಾಸನ.

ಒಂದು ಹಲಗೆ : ನಾಗರಾಕ್ಷರ ಮತ್ತು ಕನ್ನಡಭಾಷೆ.

(ಮುಂಬಾಗೆ) —

1. ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ || ನಮಸ್ತುಂಗ ಸಿ
2. ರಾಜ್ಯ[೦]ದ ಚಂದ್ರಚಾಮರಾಜರವೇ | ಶ್ರೀ ಶೋಕನಗರಾ

3. ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ |೧| ಜಯತ್ಯಾವಿಷ್ಟ್ಯ
4. ತಂ ವಿಷ್ಟೋರ್ವಾರಾಹಂ ಶೋಭಿತಾರ್ಣವಂ ದಹಿ (ಕ್ಷಿ) ಷೋನ್ನತದಂ
5. ಶ್ವಾಗ್ರೇ ವಿಶ್ರಾಂತಿ ಭುವನಂ ವಪುಃ || ಸ್ತಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ
6. ಶಾಲಿವಾಹನಶಕ ವರ್ಷ ೧೫೬೪ನೆಯ ವಿಷು ಸಂವತ್ಸರದ ಅ
7. ಶ್ರೀಜ ಬಹುಳ ೩೦ ರವಿವಾರದಲು ನೂರ್ಯೋಪರಾಗ ಪುಣ್ಯಕಾಲದಲು ಶ್ರೀಮ
8. ದ್ವೇಷವಮುರಾರಿ ಕೋಟಿಕೋಳಾಹಳ ವಿಶುದ್ಧ ವೈದಿಕಾದ್ವೈತ ಸಿದ್ಧಾಂ
9. ತ ಪ್ರತಿಷ್ಠಾಪನ ಶಿವಗುರುಭಕ್ತ ಪರಾಯಣರಾದ ಕೆಳದಿ ವೆಂಕ
10. ಟಪ್ಪನಾಯಕರ ಪೌತ್ರರಾದ ಭದ್ರಪ್ಪನಾಯಕರ ಪುತ್ರರಾದ ವೀರಭದ್ರ
11. ನಾಯಕರು ಕೊಂಡಿಣ್ಯಗೋತ್ರದ ಅತ್ತರಾಯನ ಸೂತ್ರದ ರುಕು ಶಾಖೆಯ
12. ಅಚ್ಯುತಪಂಡಿತರ ಮಗ ಪರಮೇಶ್ವರ ಪಂಡಿತ ಮಾಲೂರ ಸೀಮೆ ವಳಗಣ
13. ಕೋವಡೆಗ್ರಾಮದಲ್ಲಿ ಕಟಿನಿದ ದೇವಸ್ಥಾನದ ಅಚ್ಯುತೇಶ್ವರ ದೇವರಿಗೆ ಬಿ
14. ಟಶ್ವಾಸ್ಥೆ ಧರ್ಮ ತಾಂಮೃತಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ ಮಾಲೂರ ಸೀಮೆವಳಗಣ
15. ಚೆನ್ನಕೇಶ್ವರದೇವರ ಕೋವಡೆಗ್ರಾಮದಿಂದ ನಾರಸಿಂಹ್ಯ ಹೊನ್ನನರು ತಮಂಜನ
16. ನ್ವಾಸ್ಥೆ ಇಂದ ಆತನು ಮೃತವಾದ ಸ್ವಾಮಂಥ ಪ್ರಾಕು ಹಿರಿಕರ್ತರ ಕಾಲದಲೂ
17. ಆರಮನೆಗೆ ಕಟಿಕೊಂಡ ಧರ್ಮವಾರ್ತಿ ೧ | - ಮಲ್ಲಭಟರ ಸ್ವಾಸ್ಥೆವಳಗೆ ವೃ
18. ತ್ತಿ = ಉಭಯಂ ವೃತ್ತಿ ೧ || ಗೆ ಸಲುವ ರೇಖೆ ಊರ ಮುಂದಣ ಗದೆ ಬೀಜವರಿ ಖ
19. ೩ || ವ್ರಾವೀಗದೆ ಬೀಜವರಿ ಖ ೨ || ಕನಕದಲೆ ಖ ೨ || ಬಿಲಹಾ
20. ಲೀದಲೆ ಖ ೨ || ಮಕೀಕಡುಹು ಖ ೨ || ಮತ್ತೀಕಡುಹು ಖಂ ೩ ಹಡಿಳಗ
21. ದೆ ಖಂ ೫ || ಭೀಮನ ಕೊಣದಲ್ಲ ಖ ೫ || ಕುಕುಂಡೀಲಿ ೧ || ಆಂತೂ
22. ಬೀಜವರಿ ಖಂ ೨೯ ಕೆ ಗಡೀ ಭತ್ತ ಖ ೧೫೦ ಕೆ ಸಲುವುದು ಗ ೧೫
23. ಕೆ ವಿವರ | ವರಿಕುತ್ತಾರ ಝ ೧ ಕೆ ಗ ೯ ರಲ್ಲ ಗ ೧೧ || ೩ = ಹೆ

(ಹಿಂಭಾಗ) -

24. ಚ್ಚಿಗೆ ವಗ ೧ || ೧ || = ಉಭಯಂ ವಗ ೧೩ || ಮಲ್ಲಭಟರ
25. ಶ್ವಾಸ್ಥಿವಳಗೆ ವೃತ್ತಿ = ಕೆ ಗ ೧ || ಉಭಯಂ ಗ ೧೫ ಹದಿನೈ
26. ದುವರಹನ ಭೂಮಿಗೆ ಸರೋಗಡೀ ವಿವರ ಮೂಡಲೂ ಚೆನ್ನ ಕೇ
27. ಶ್ವರದೇವರ ಗದೆ ಪಡುವಟು ತುಂಗಭದ್ರ ತೈಂಕಲು ಕೇಶೋ ದೇವರ
28. ಗದೆ ಬಡಗಲು ಶಾಂತಪುರದ ವಾಮನಮುದ್ರೆ ಗಡೀಕಲು | ಇಂ
29. ತೀ ಚತುಸ್ಸೀಮೆವಲಗಣ ಭೂಮಾನು ಅಚ್ಯುತೇಶ್ವರನ ಅಮೃತಪಡಿ
30. ನಂದಾದೀಪ್ತಿ ಮುಂತಾದ ದೇವರಸೇವೆಗೆ ನಿವಾರ್ಪಿತವಾಗಿ ಸಹಿರಂ
31. ಷೋದಕದಾನ ಧಾರಾವೂರ್ವಕವಾಗಿ ಬಿಟೆವಾಗಿ ಈ ಭೂಮಿಗೆ ಸ
32. ಲುವ ನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಷಾಣ ಅಕ್ಷೀಣ ಆಗಾಮಿ
33. ಸಿದ್ಧನಾಧ್ಯಂಗಳೆಂಬ ಅಪ್ಪ ಭೋಗ ಕೇಜಸ್ವಾಮ್ಯವನು ಪೂರ್ವಮರಿ
34. ಯಾದೀಲಿ ಆಗಮಾಡಿಕೊಂಡು ದೇವರಾಶೀವೆಸಾಂಗವಾಗಿ
35. ನಡಸಿಕೊಂಡು ದಾಹದುಯೆಂದು ಕೊಟ್ಟ ತಾಂಮೃದ ಶಾಸನ ಗ್ರಂ
36. ಥ || ಅದಿತ್ಯಚಂದ್ರಾವನಿರೋನಲಶ್ಚದ್ವೈಭೂಮಿರಾಪೋ ಹೈ
37. ದಯಂ ಯಮಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉಭೇ ಚ ಸಂಧ್ಯೆ ಧರ್ಮಸ್ಯ
38. ಜಾನಾತಿ ನರಸ್ಯ ವೃತ್ತಂ |೧| ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆ ದಾನಾಶ್ರಯೋ
39. ನುಪಾಲನಂ ದಾನಾಸ್ತುರ್ಗಮವಾಷ್ಟೇತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ |೨|
40. ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ ನುಪಾಲನಂ | ಪರದ
41. ತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಧರ್ಮೇತ್ | ೩ | ಸ್ವದತ್ತಾಂ
42. ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇಶ್ಚ ವಸುಂಧರಾಂ | ಪಪ್ತಿರ್ವರ್ಷನಹ
43. ಸ್ರಾಣಿವಿಷ್ಣಯಂ ಜಾಯತೇ ಕ್ರಮಿಃ | ೪ | ಯಕ್ಕೆವಧಗಿ

44. ನೀರೋಕೆ ಸರ್ವೇಷಾಮೇವ ಭೂಧುಜಾಂ | ನಭೋಜ್ಯಾ ನಕರ
45. ಗ್ರಾಹ್ಯ ವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾ || ೫ || ಶ್ರೀ ವೆಂಕಟಾ
46. ದ್ರಿ (ಕನ್ನಡಕ್ಕರದಲ್ಲ).

Transliteration.

Front—

1. śrī Gaṇādhīpatayē namaḥ | namaḥ-tuṅga si-
2. rah śchumbi chandra-chāmara chāravē | trailōkya nagarā-
3. ramḥha mūla-stambhāya Śambhavē | jayatyāvishkri-
4. tam Viṣṇor-Vārāham śōbhitaṛnavam dahiṇōnnata dāp-
5. shtrāgrē viśrānti bhuvaṇam vapuḥ || svastī śrī Jayābhyudaya
6. Śālivāhana Śaka varsha 1564 neya Vishu samvatsarada Ā-
7. śvija baḥula 30 Ravivāradalu Sūryōparāga-punya-kāladalu śrīma-
8. d Yedava Murāri Kōṭe-kōlāhaḥa viśudha vaidikādvaita siddhām-
9. ta pratishṭhāpana Śiva-guru-bhakti-parāyanarāda Keladi Vemka-
10. tappa Nāyakara putrar āda Bhadrappa Nāyakara putrarāda Virabhadra
11. Nāyakaru Komḍiṇya gōtrada Āśvalāyana sūtrada ruku-śākheya
12. Achutapamḍitara maga Paramēśvara pamḍita Mālūra simevalagaṇa
13. Kovāḍe grāmadalli kaṭisida dēvasthānada Achyutēśvara dēvarige bi-
14. ta śvāsthe dharma tāṁmra śāsanada kramavemteṁpdare Mālūra sime
15. Chemnakēśvara dēvara Kōvāḍe grāmadimda Nārasimḥya Jōisarū tamam
16. nana
17. svāste imda ātanu mṛitavāda svamṁamḍha prāku hirikartara kāladalū
18. aramanēge kaṭikomḍa dharṁavārti 1½ Mallibhaṭara svāstēvalage vṛi-
19. tti ½ ubhayam vṛithi 1½ ge saluva rēkhe ūra muṁḍaṇa gade bijavari kha
20. 3½ vrāvīgade bijavari kha 2½ Kasakīdale kha 2½ bilahā
21. līdale kha 2½ Makikaḍuhu kha 2½ Mattikaḍuhu kham 3 haḍilaga-
22. de kham 5½ Bhīmana koṇadalli kha 5½ Kukumḍilī 1½ amṭū
23. bijavari kham 29 ke gaḍibhatta kha 150 ke saluvudu ga 15
24. ke vivara | varikuttāra jha 1 ke ga 9 ralli ga 11½ 3½ he-

Back—

24. chchige vāga 1½ 1½ ubhayam vāga 13½ Mallibhaṭara
25. śvāstīvalage vṛitti ½ ke ga 1½ ubhayam ga 15 hadinai-
26. du varahana bhūmige salō gaḍi vivara mūḍalū Chemnakē-
27. śvara dēvara gade paḍuvalu Tuṁgabhadre tyemkalu Kēśōdēvara
28. gadde baḍagalu Śāmtapurada vāmanamudre gaḍi kalu | im-
29. tī chatuḥ-sime valagaṇa bhūmīnu Achyutēśvarana amṛitapaḍi
30. namḍāḍipti muṁṭāda dēvarā sēvege Sīvārpitavāgi sahiram-
31. nyōdaka dāna-dhārā pūrvakavāgi biṭevāgi i bhūmige sa-
32. luva nidhi-nikshēpa-jala pāshāṇa akshīṇi-āgāmī
33. siddha-sādhyaṁgaḷemba aṣṭa-bhōga tējasvāmyavanu pūrvā-māri-
34. yādilī āgamāḍikomḍu dēvarā sēve sāṁgavāgi
35. naḍasikomḍu bāhaḍu yemḍu koḷṭa tāṁmrada śāsaṇa gram-
36. tha || Āditya-chamḍrāvanlōnalaścha dyōr bhūmirāpō hri-
37. dayam Yāmaścha ahaścha rātriścha ubhēcha samḍhye dharmasya
38. jānāti narasya vṛittam || 1 || dāna-pālanayor-madhye dānāśrēyō-
39. nupālanam dānā svargam avāpnōti pālanād achyutam padam || 2 ||

40. sva-dattā dviguṇam puṇyam paradattānupālanam | para-da-
 41. ttāpahārēṇa svadattam niṣphalam bhavēt || 3 || sva-dattām
 42. para-dattām vā yō harēttu vasumdharaṁ | shashtir-varsha saha-
 43. srāṇi viṣṭāyām jāyatē krimiḥ || 4 || yēkaiva bhagi-
 44. nī lōkē sarvēśhām ēva bhūbhujām | na bhōjyā na kara-
 45. grāhya vipra-dattā vasumdharā || 5 || śrī Venkaṭā-
 46. dri (in Kannaḍa characters)

Translation.

Obeisance to Gaṇādhīpati. [Praise of Śambhu and the Boar-incarnation of Vishṇu.]

Be it well. 1564 years of the victorious Śalivāhana era having passed, the year being Vishu, on Sunday, the 30th of the dark-half of Āśvīja during the auspicious time of Sūryōparāga, Vīrabhadra Nāyaka, son of Bhadrappa Nāyaka and grandson of the illustrious Eḍavamurāri, Kōṭe-kōlābaḷa, establisher of the pure and auspicious Vaidikādvaita siddhānta, dēvoted to faith in Śiva and the guru--Keḷadi Venkaṭappa Nāyaka, granted the copperplate charter of the grant of land to the god Achyutēśvara of the temple built at the village Kōvade belonging to Mālūr sīme by Paramēśvara Paṇḍita, son of Achyuta Paṇḍita of Kaunḍinya gōtra, Āśvalāyana sūtra and Rukūśāke, as follows:—

One vṛitti from the lands acquired to the palace during the time of the elder ruler belonging to the village Kōvade of the god Chennakēśvara in Malāra sīme, consequent on the death of Nārasimha Jōisa's brother, and half a vṛitti from the lands of Mallibhaṭṭa, total $1\frac{1}{2}$ vṛittis; Rēkhe to this: land, of the growing capacity of $3\frac{1}{2}$ khaṇḍugas in front of the village; vrāvīgade of the growing capacity of $2\frac{1}{2}$ khaṇḍugas, kasakīdale $2\frac{1}{2}$ khaṇḍugas, Bīlahālīdale $2\frac{1}{2}$ khaṇḍugas, Makikaduhu $2\frac{1}{2}$ khaṇḍugas, Mattikaduhu 3 khaṇḍugas, Haḍilagade $5\frac{1}{2}$ khaṇḍugas, at Bhīmanakoṇḍa $5\frac{1}{2}$ khaṇḍugas, in Kukunḍi $1\frac{1}{2}$ khaṇḍugas—thus for the sowing capacity of 29 khaṇḍugas and for the rental paddy of 150 khaṇḍugas (the value is) 15 gadyāṇas. (Details for this value). The details of the boundary of this land of 15 gadyāṇas:—to the east wet land belonging to the god Chennakēśvara: to the west Tungabhadra river, to the south wet land belonging to the god Kēśōdēva, to the north Vāmanamudre boundary stone of Śāntapura. As we have granted the land within these four boundaries with gold and pouring of water for the services like food offerings, perpetual lamp, etc., of the god Achyutēśvara, you can look after the service of the god getting the eight kinds of enjoyment including treasure on the surface or underground, watersprings, minerals, imperishables, futures, ready income and possibilities according to the old order. Thus is the writing of the copper charter.

The sun, moon, etc., know men's actions. Between making a new gift and preserving one already made, preserving is better than making a gift. By making a new gift one gets the region of heaven, while by protecting the gift already made one reaches the region from which there is no fall. Protecting another's gift is twice as meritorious as making a fresh grant. By siezing another's gift his own gift becomes useless. Whosoever siezes the lands granted by himself or by others will be born as a worm in ordure for sixty-thousand years.

Note.

Mr. Bengēri Huchcha Rao, President of the Teachers' Association, Hāvēri, kindly sent to this Department an ink-impression of this copperplate record with a

transcript which is revised and published here with translation and a note. The record is inscribed on both sides of a copperplate 8"×10" and is written in Nāgari characters. It belongs to the reign of the Keladi chief Virabhadra Nāyaka, son of Bhadrappa Nāyaka and grandson of Venkatappa Nāyaka. The chief is said to have granted lands of the value of 15 varahas to the Achyutēśvara temple built by Paramēśvara Paṇḍita at the village Kōvade in Mālūr sime in the name of his father Achyuta Paṇḍita. The grant was meant for the food offerings and perpetual lamp of the god. The details of the grant are also given.

The date of the record Ś,1564 Vishu sam. Āśvīja bahuḷa 30 Ravivāra corresponds to Sunday, 24th October 1641 A.D.

RECORDS OUTSIDE THE STATE.

SOUTH CANARA DISTRICT.

48

At Kollūr, South Canara District, on a silver pot in the Mūkāmbikā temple.

ದಕ್ಷಿಣ ಕನ್ನಡ ಜಿಲ್ಲೆ, ಕೊಲ್ಲೂರು ಮೂಕಾಂಬಿಕಾ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಬೆಳ್ಳಿ ಕೊಡದ ಮೇರೆ.

1. ಶ್ರೀ ಮತ್ಸ್ಯೇಂದ್ರ ವೀರಭದ್ರನಾಯಕರ ಪುತ್ರರು | ಬಸವಪ್ಪನಾಯಕರ ಧರ್ಮಪತ್ನಿಯರಾದ ಚನ್ನ ವೀರಂ ಮಾಡಿಯವರ ಭಕ್ತಿ ತುಕ ೮ ೭ || ಗ ೨

Transliteration.

1. śrīmat Keladi Virabhadra Nāyakara putraru | Basavappa Nāyakara dharmapatniyarāda Chamanna-Vīrammājiyavara bhakti tuka la 7½ ga 2.

Translation.

Devotion of Channa Vīrammāji, lawful wife of Basavappa Nāyaka, son of the illustrious Keladi Virabhadra Nāyaka weight la 7½ ga 2.

Note.

This record belongs to the reign of the Keladi chief Basavappa Nāyaka, son of Virabhadra Nāyaka, and registers the grant of the above-mentioned silver pot to the goddess Mūkāmbikā at Kollūr. The donee is Channavīrammāji, queen of Basavappa Nāyaka. The Keladi chiefs and their family appear to have been ardent devotees of Mūkāmbikā, which fact is proved by this and the following records. The weight of the silver pot is given at the end of the record. But it is not known what kind of weight is meant by *la* and *ga*. The record is not dated. Basavappa Nāyaka mentioned in the record ruled the Keladi kingdom between 1739 and 1754 A.D. The record also belongs to the same period.

49

On a silver plate in the same temple.

ಅದೇ ದೇವಸ್ಥಾನದ ಬೆಳ್ಳಿ ತಟ್ಟೆಯ ಮೇರೆ.

1. ವಿಠಲ ಸಂಘ ಪಾಲ್ಕು | ಶುಭಿ ಯು ಸ್ಥಿರವಾರ ಮೆದಕೆರಿಯ ನಂಮ ಪೊಜಿನವರು ಹೊಡದಲ್ಲ ಮೃತ ವಾದ ಸ್ವಂಘರಾದ್ಯಂತರು ನಜರು ಮಾಡಿದ ಹಣವಿನಿಂದ | ಕೊಲ್ಲೂರಂಮನವರಿಗೆ | ಕೆಳವಿ ವೀರ ಭದ್ರನಾಯಕರ ಪುತ್ರರು ಬಸವಪ್ಪನಾಯಕರ ಭಕ್ತಿ |

Transliteration.

1. Vibha| sam| phālgū| śu 13 yu Sthiravāra Medakeriya naṁma phaujinaṁṁ
hoḍadalli mrutavāda smam| dhal- ādyamtaru nājaru māḍida haṁavini-
mḍa| Kollūrammanavarige| Keḷadi Virabhadra Nāyakara putraru Basa-
vappa Nāyakara bhakti |

Translation.

On the 13th Saturday of the bright half of Phālguna in the year Vibhava: from the money obtained through *najar* (presents) made by all in connection with the death of Medakeri caused by the fight of our army, the devotion (made) to Kollūramma by Basavappa Nāyaka, son of Keḷadi Virabhadra Nāyaka.

Note.

This record on a silver plate in the same temple also belongs to the reign of the Keḷadi chief Basavappa Nāyaka, son of Virabhadra Nāyaka. It records an important event during Basavappa Nāyaka's reign:—that he sent an army against Medakeri Nāyaka, (Palleyagār of Chitaldrug), and that Medakeri Nāyaka was killed in the battle. This fact is corroborated by the Keḷadinripa Vijaya which states that Basavappa Nāyaka sent a huge army under Subēdār Lingappa against Medakeri Nāyaka, at the request of his subordinate Basantarāya, chief of Harapura (Harati). From the *nazar* presents tendered by his people on the occasion, Basavappa Nāyaka got a silver plate made and granted it to the goddess Mūkāmbikā at Kollūr.

The details of the date given in the record, *viz.*, Vibhava sam. Phālguna śu. 13, Sthiravāra, correspond to Saturday, 18th February 1749 A.D. during the reign of Basavappa Nāyaka II.

50

On another silver plate in the same temple.

ಅದೇ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಇನ್ನೊಂದು ಬೆಳ್ಳಿ ತಟ್ಟೆಯ ಮೇಲೆ.

1. ಪ್ರಭವನಂ| ವೈಶಾಖ ಶು 15 ಲ್ಲು ಬೆಲ್ಲೂರ ವೆಂಕಟಾದ್ರಿ ನಾಯಕರ ಶೆವೆ ಸೆರು ೬.

Transliteration.

1. Prabhava sam| Vaiśākha śu 15 llu Bellūra Venkaṭādri Nāyakara ševe
seru 6

Translation.

On the 15th of the bright half of Vaiśākha in the year Prabhava, the service made by Venkaṭādri Nāyaka of Bellūr (Bēlūr)—(weight) 6 seers.

Note.

Another silver plate in the same temple contains this record which states that the plate was granted by Venkaṭādri Nāyaka, chief of Bēlūr. There were five Venkaṭādri Nāyakas among the Bēlūr chiefs and the record is not dated in the Śaka era. Hence it is not possible to determine which of the Venkaṭādri Nāyakas granted the silver plate. The cyclic year Prabhava of the record appears only during the reign of Venkaṭādri Nāyaka II and IV. Since the characters belong probably to the 17th century. A.D. the record might be assigned to Venkaṭādri Nāyaka II, and the

date taken as corresponding to Friday, 20th April 1627 A.D. The weight of the plate is stated to be six seers.

51

On the brass lamp pillar in front of the same temple.

ಅದೇ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಇರುವ ಲೋಹದ ದೀಪಪಾಲಕ ಕಂಬದ ಮೇಲೆ.

1. ಮ ೯ ಸೇ ೪ |
2. ಸೊಂನಶಿಯಲ್ಲಪ್ಪನ ಮಗ ಪಾಂಡ್ಯಪ್ಪನು ಮಾಡಿದ ಕಂಠ

Note.

The lamp pillar in front of the Mūkambikā temple, which is about 20' in height is fully covered with brass sheet. The record on this brass sheet states that the lamp pillar was made by Pāṇḍyappa, son of Sonnaśi Yallappa. The weight, probably, of the brass sheet is said in the record to have been 9 maunds and 4 seers. The record is engraved in the characters of about the 18th century, to which period the pillar probably belongs.

52

On the pedestals of the brass dvārapālaka images standing on either side of the navaraṅga doorway in the same temple.

ಅದೇ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಬಾಗಿಲಿನ ಎಡ ಬಲಗಳಲ್ಲಿ ನಿಂತಿರುವ ಲೋಹದ ದ್ವಾರಪಾಲಕ ವಿಗ್ರಹಗಳ ಮೇಲೆ.

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ತಾಲವಾಹನ ಶಕ ೧೫೪೫ ಸಂವತ್ಸರ ಮಾಘ ಬ ೧೪ ಸೋಮವಾರದಲ್ಲೂ ಕೊಲ್ಲೂರ ಮೂಕಾಂಬಿಕೆಯೆಂಬವರ
2. ಸೇವಾರ್ಥವಾಗಿ ಶ್ರೀ ಮದ್ದೇವ ಮುರಾರಿ ಕೋಟೆ ಕೋಲಾಹಲ ವಿಶುದ್ಧ ವೈದಿಕಾದ್ವೈತ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕರಾದ ಶಿವಗುರುಪತಿ ಪರಾಯಣರಾದ ಶ್ರೀ ಮತ್ತೇರದಿ
3. ಪೆಂಕಟಪ್ಪನಾಯಕರ ಧರ್ಮಪತ್ನಿಯವರಾದ ಎರಮ್ಮನವರು ಶಿವರಾತ್ರಿ ಪುಣ್ಯಕಾಲದಲ್ಲಿ ಸಮರ್ಪಿಸಿದ ದ್ವಾರಪಾಲಕರೂ ಮಂಗಳ ಮಹಾ ಶ್ರೀಶ್ರೀಶ್ರೀ ೧೭ || ೧ ||-

Transliteration.

1. svasti śrī jayābhyudaya Śālivāhana śaka 1545 samvatsara
Māgha ba ೧೪ Sōmavāradallū Kollūra Mūkāmbike yamma-
navara
2. sēvārthavāgi śrīmadd-Eḍeva-Murāri Kōṭe-Kōlāhala Viśudha-Vaidikādvaita-
siddhānta-pratiṣṭāpakar āda Śiva-guru-bhakti parāyaṇarāda śrīmat
Keḷadi
3. Venkaṭappa Nāyakara dharma patnīyavarāda Viraṇṇamanavarū Śivarātre
puṇya kāla-dalu samarpisida dvāra-pālakarū mam gaḷa mahā śrī śrī śrī
17½-18½

Translation.

Be it well. On Monday the 14th of the dark half of Māgha in the year
being the 1545th year of the victorious Śālivāhana era, for the service
of the goddess Mūkāmbikeamma at Kollūr, Viraṇṇa, lawful wife of the illustrious
Eḍeva Murāri, Kōṭe-kōlāhala, establisher of the pure Vaidikādvaita-siddhānta,
devoted to the faith in Śiva and the guru,—Keḷadi Venkaṭappa Nāyaka, granted during

the auspicious time of Śivarātri, (the dvārapālaka images). Good fortune (weight ?) 17 maunds (?) and 1½ seers (?)

Note.

On either side of the doorway leading to the navaraṅga of the Mūkāmbikā temple there are two solid metallic figures of the dvārapālakas which are about 4½' in height. On the pedestal of each of the figures is found the present record. This is yet another record which belongs to the Kelādi chiefs. Viramma, queen of Venkaṭappa Nāyaka, is said in the record to have granted the two metallic images during the auspicious time of Śivarātri day for the service of the goddess Mūkāmbikā. Venkaṭappa Nāyaka of the record ruled Kelādi the kingdom between 1582 and 1629 A.D.

Regarding the date, the name of the cyclic year is worn out and lost. The Śaka year 1545 of the record was Rudhirōdgāri and the details of the date, viz., Māgha ba 14, correspond to 18th February 1623 A.D. which is a Tuesday and not Monday as mentioned in the record. Midnight 6 A.M. of Tuesday would be the last hours of Monday according to a system of computation among the Hindus.

The record ends with some figures which appear to indicate the weight of the images. The weight of the figure to the right is given as 17-1½ which might be 17 maunds and 1½ seers and that of the left, 16 maunds and 5½ seers.

53

On a step leading to the navaraṅga of the same temple.

ಅದೇ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಮೆಟ್ಟಲಿನ ಮೇಲೆ.

1. ಕೆಳದಿ
2. ಚೆನ್ನಮ್ಮಾಜಿಯ ಸೇವೆ

Note.

Among the Kelādi rulers who visited the Mūkāmbikā temple at Kollūr, Chennammāji is also one. Her visit to the temple is recorded on a step leading to the navaraṅga. The record reads 'Kelādi Chennammāji sēve' meaning that Chennammāji did pious service to the goddess.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
			GANGAS.
60	15	First regnal year circa 725 A. D.	Śrīpurusha (II)
46	6	Circa 808 A. D.	Śivamāra II
53	10	9th century A. D.	Prithvigaṅga
			CHOLAS.
58	13	23rd (? 25th) regnal year: Dhātu sam. Āshāḍha, new-moon day-Saturday, 26th June 1036 A. D.	Rājendra Chōla
59	14	Do	Do
			HOYSALAS
54	11	Bahudhānya sam. Kārttika, apara-paksha dvādaśi Tinka! kalame—Monday, 22nd Nov. 1098 A. D.	Vishṇuvardhana
43	4	Manmatha sam. Chaitra śu. 14—Monday, 7th April 1175 A. D.	Ballāla II
41	1	Ś 1208 Pārthiva sam. Vai. śu 12—Wednesday, 12th April 1285 A.D.	Narasimha III
160	38	Ś 1225 Śubhakritu sam. Kārttika śu. 15—Tuesday, 6th Nov. 1302 A. D.	Ballāla III ...
162	39	Do	Do
			ŚANTARA CHIEFS.
165	42	Ś 1208 Vyaya sam. Kārttika—Oct.-Nov. 1286 A. D.	Birarasa

ARRANGED ACCORDING TO DYNASTIES AND DATES.

Contents and Remarks

Records the grant of the village Bāradūr in Tēgaṭṭūr vishaya to Bānaśarma, son of Nāgaśarma, by the king. That Śivamāra I lived for a long time and that he had the name of Śrīpurusha also are new bits of information obtained from the present record.

Viragal : appears to record a fight between some over-lord and his subordinates in which the Gaṅga princes Maṇidi, Sirivachcha, Śrīpurusha and Śivamāra took part and died. The over-lord most probably was the Rāshtrakūṭa king Gōvinda III and the cause of the fight was the seizure of the Brahmādēya of Elambunuse agrahāra by the latter.

Viragal : records the death of Erekaṭṭiṅga, son of Bīrakka, who was a concubine of Pṛithvigaṅga; Erekaṭṭiṅga is said to have offered his head in the presence of Pṛithvigaṅga and died.

Viragal set up in memory of a hero by name Bāggulī Siriyamma, son of Oḷināgayya, who died in a cattle fight.

Viragal set up in memory of a hero by name Panchiya Muddayya, son of Panchiya Siriyamma, who died in the same cattle fight.

Records the grant of certain lands to the gods Rāma and Lakshmaṇa by the mahājanas of the illustrious Konku-konḍa-Śrī-vishṇuvarddhana-Pōśala-dēva-chchaturvēdimangala, Laviyanna, etc. It is the earliest record yet found of the time of Vishṇuvarddhana and gives the valuable information that he conquered the Kongu country as early as 1098 A.D. Records that Kalidēva, son-in-law of Chaḷikenāyaka, and Maḍigaṇḍa caused the building of the temples of Kalidēva and Brahmēśvara and granted some lands to those temples after washing the feet of Gangarasajiya.

Viragal : records the death of a hero Ankōja in some battle.

Viragal set up in memory of a hero by name Bīrama who died in a battle between Sodaḷadēva—a Śāntara chief and subordinate of Ballāḷa—and Ebharanāyaka, a commander of the Yādava army under Rāmadēva, at Sālūr.

Viragal set up in memory of Chīleya who died in the same battle mentioned in the previous record.

Viragal : records the death of some hero (whose name is lost) when Kēṭaḍi nāyaka marched on to Hirigōḍ.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
160	38	Ś 1225 Subhakritu sam. Kārttika śu. 15—Tuesday, 6th Nov. 1302 A. D.	Soḍaḷadēva
162	39	Do	Do
			VIJAYANAGAR.
71	20	Ś 1412, Sādhāraṇa sam. Vaiśākha—1490 A. D.	Krishṇadēvarāya
92	23	Ś 1435 Śrīmukha sam. Rāma-Nava-mi day—Tuesday, 15th April 1513 A. D.	Rāma-Rāja
100	24	Rāma-navami day (?)	Do
103	25	Ś 1464, Śubhakṛit sam. Māgha ba. 14 Śivarātri—Friday, 2nd February 1543 A. D.	Tirumala Rāya
49	8	Ś 1472, Sādhāraṇa sam. Chaitra śu. 1—Wednesday, 2nd April 1550 A.D.	Sadāsiva-Rāya
78	21	Ś 1497, Yuva sam. Āshāḍha śu. pra-thama dvādasi—Monday, 20th June 1575 A.D.	Śrīranga-Rāya I ...
89	22	Ś 1497 Yuva sam. Māgha ba. 13—Saturday, 28th January 1576 A. D.	Do
			HARANAHALLI CHIEFS.
49	8	Ś 1472, Sādhāraṇa sam. Chaitra śu. 1—Wednesday, 2nd April 1550 A.D.	Sidedēva Mahā-arasu
			TANJORE CHIEFS.
118	26	Ś 1502, Vikrama sam. Kārttika chandrōparāga—Saturday, 22nd October 1580 A. D.	Chavappa

 Contents and Remarks

See above under Hoysaḷas.

See above under Hoysaḷas.

Copper plate record : registers the grant of the village Chikkakūḷi by the king to Vibudhēndra-yatīndra of the Rāghavēndrasvāmi matt. The record is on a single plate, engraved in Telugu characters and dated in 1490 A.D. (which is 19 years early for this king)—which circumstances raise a reasonable doubt as to the genuineness of the plate.

Copper plate record : registers the grant of six villages made by the chief to Surēndra-yatīndra. Rāma-Rāja of the grant was the Āravīḍu chief and grandfather of the Rāma-Rāja who died in the battle at Tālikōṭa. It is rather strange that the record applies paramount titles to this chief and speaks of him as if he was regular crowned king of Vijayanagar.

Incomplete copper plate record : registers the grant of three villages made by the chief to the same Surēndra-yatīndra.

Copper plate record : registers the grant of the village Komrakere made by the chief to Emmebasavēndra, a Vīraśaiva teacher.

The record registers a grant of 100 kambas of wet land to the god Viṭhala made by Sidedēva mahā-arasu, chief of Hārnahalḷi sīmē.

Copper plate record : registers a grant of the village Nāvalūr surnamed Rāmachandrapura made by the king at the request of Vīra Chavappa-bhūpa to Surēndra tīrtha śrīpāda.

Incomplete copper plate record : registers a grant of five villages made by the king to Sudhīndra Yatīndra of the Rāghavēndrasvāmi matt.

See above under Vijayanagar.

Copper plate record : registers a grant of four villages made by the chief to Vijayīndra Yatīndra. The record is of considerable interest as it furnishes the valuable information that the three eminent scholars, Vijayīndra, Tātāchārya and Appayya-dikshita, worthy representatives of the three schools of philosophy, were contemporaries and flourished at the close of the 16th century.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
121	27	Ś 1536, Ānanda sam. Rāma-navami-Wednesday, 9th March 1614 A.D.	Chinna-Chavappa
127	28	Do	Do
			MADHURA CHIEFS.
133	29	Ś 1602, Siddhārthi sam. Vaiśākha śu. 3—Thursday, 3rd April 1679 A.D.	Muddalagādrī Nāyaka
136	30	Ś 1619, Iśvara sam. Māgha śu. 15—Sunday, 16th Jan. 1698 A. D.	Mangamniagāru
			BELUR CHIEFS.
173	50	Prabhava sam. Vaiśākha śu. 15—Friday, 20th April 1627 A. D.	Venkaṭādrī Nāyaka II
52	9	Yuva sam. Adhika Śrāvaṇa śu. 5—1755 A. D.	Krishṇappa Nāyaka VI
			CHANJI RULERS.
138	31	Ś 1602, Raudri sam. Kapilashashṭhi—1680 A. D.	Vaḍayāri
142	32	Ś 1621, Pramādi sam. Bhādrapada ba. 30 Budhavāra—Wednesday, 13th September 1699 A.D.	Uttama Rangappa Kālāka-Kola Voḍeyar.
			ARIYALUR CHIEFS.
145	33	Ś 1666, Akshaya sam. Dhanurmāsa śu. 7 Sōmavāra—Monday, 8th December 1746 A. D.	Vijayavoppula Maḷavarāya
			KELADI CHIEFS.
174	52	Ś 1545 [Rudhirōdgāri sam.] Māgha ba. 14—Tuesday, 18th February 1623 A.D.	Venkatappa Nāyaka
169	47	Ś 1564 Vishu sam. Āśvīja ba. 30 Ravivāra—Sunday, 24th October 1641 A.D.	Vīrabhadra Nāyaka
175	53	....	Channammāji
172	48	....	Basavappa Nāyaka

Contents and Remarks

Copper plate record : registers a grant of one vritti made by the chief to Surēndra of the same Rāghavēndrasvāmi matt.

Copper plate record : registers a grant of two *vēlis* of land by the chief to the same Surēndra Yati.

Copper plate record : registers the grant of a village Ārambaṇṇa made by the chief to Rāghavēndra-tīrtha.

Copper plate record : registers the grant of a village Āyirdharma, together with its hamlets made by the queen to Sumatīndra-tīrtha-śrīpāda.

Records the grant of a silver plate made by the chief to the Mūkāmbikā temple at Kollūr.

Records the grant made by the chief to Bembali Bairalingaṇa gaṇḍa and to a number of other people belonging to Ajjinahali-kēri.

Copper plate record : registers the grant of some villages made by the ruler to Sudhīndrayati.

Copper plate record : registers the grant of certain dues on specified articles of merchandise in Payaraṇi Pālya as well as a site for the Rāghavēndrasvāmi matt by the chief.

Copper plate record : registers the grant of certain lands made by the chief to Vasudhīndra svāmi.

Records the grant of two metallic images of the dvārapālakas to the Mūkāmbikā temple made by Viramma, the chief's queen.

Copper plate record : registers the grant of some lands of the value of 15 varahas to the Achyutēśvara temple by the chief.

Records the visit of the queen to the Mūkāmbikā temple.

Registers the grant of a silver pot made by Channavīrammāji, queen of Basavappa Nāyaka, to the Mūkāmbikā temple.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
173	49	Vibhava sam. Phālguna śu. 13 Sthiravāra—Saturday, 18th February 1749 A.D.	Basavappa Nāyaka MYSORE KINGS.
148	34	Ś 1585, Śobhakṛitu sam. Ashāḍha śu. 11—Monday, 6th July 1663 A.D.	Dodḍa Dēvarāja Oḍeyar. MISCELLANEOUS
42	3	C. 12th or 13th century ....	....
164	41	Ś 1488, Purnami Guruvāra—(?) 1566 A.D.	...
167	44	Ś 1505, Chitrabhānu sam. Bhādrapada śu. 10—(?) Tuesday, 18th August 1582 A.D.	....
154	35	Ś 1696 Jaya sam. Āsvija śu. 2 Śukravāra—Friday, 7th October 1774 A. D.	Sōma-Rāja

 Contents and Remarks

Registers the grant of a silver plate by the chief to the same Mūkāmbikā temple. It records an important event that the chief defeated and killed Medakeri Nāyaka (Pāḷeyagār of Chitaldrug).

Copper plate record : registers the grant of the village Nallūru surnamed as Dēvarāja-pura made by the king to Rāghavēndratīrtha.

Records the installation of the image of Nēminātha by the two brothers Nākaṇṇa and Honnaṇṇa, disciples of Śrutakirttidēva.

Viragal : records the death of one Kāmaṇa, son of Bairedēva.

Records that a number of Jaina devotees, headed by Thimmagaṇḍa of Chaipaḷli and others, caused the pedestal of Ādinātha to be made.

Copper plate record : registers the grant of some land made by the chief to Varadēndra-tīrtha of the Rāghavēndrasvāmi matt. This record brings to light a new chief, but no information is available as to the parts of the country over which he ruled.

APPENDIX A.

List of Photographs taken during the Year 1943-44.

Serial No.	Size	Description	View	Village	District
1-2	8½" × 6½" ...	Arabic inscription near Elephant gate.	...	Seringapatam	Mysore
3-5	Do ...	Inscriptions at Krishna- rajasagar.	...	Krishnarāja- sagar.	Mysore
6	Do ...	View of Dam. ...	...	Krishnarāja- sagar.	Do
7-8	6½" × 4½" ...	Coins received from Government Museum.	...	Bangalore ...	Bangalore
9-11	Do ...	Chakrabandha on pillars.	Basti ...	Bandalike ...	Shimoga
12	12" × 10" ...	Annapūrnā and other figures.	Kēdārēśvara temple ...	Halebid ...	Hassan
13	Do ...	Central ceiling. ...	Kēśava temple ...	Belur ...	Do
14	6½" × 4½" ...	View ...	Sōmēśvara temple ...	Suttūr ...	Mysore
15	Do ...	Do ...	Suttūr Matt ...	Do ...	Do
16	Do ...	Chāmara ...	Lakshmikānta temple ...	Kalale ...	Do
17-18	Do ...	Copper plate grant of Dhanōji to Subrahma- nya.	...	...	...
19-20	Do ...	Copper plate grant of Bāhappa Voḍeyar.	...	...	...
21-23	Do ...	Copper plate grant of Ravivarma Kadamba	...	...	...
24	Do ...	Paṭṭābhirāma Group.	Pattābhirāma temple ...	Rāmanātha- pura	Hassan
25-26	8½" × 6½" ...	Mahishāsura-mardini...	Sōmēśvara temple ...	Suttūr ...	Mysore
27-28	Do ...	Śankaranārāyaṇa ...	Do ...	Do ...	Do
29	Do ...	Nārāyaṇa ...	Nārāyaṇa temple ...	Do ...	Do
30	Do ...	Ceiling in front porch	Do ...	Do ...	Do
31	Do ...	Doorway of Matt ...	Do ...	Do ...	Do
32-36	Do ...	Wall images ...	Sōmēśvara temple ...	Do ...	Do
37	Do ...	Lintel above nava- raṅga doorway.	Do ...	Do ...	Do
38	Do ...	Grinding mill ...	Do ...	Do ...	Do
39	Do ...	Virabhadra ...	Virabhadra temple ...	Do ...	Do
40	Do ...	Doorway ...	Do ...	Do ...	Do
41	Do ...	Saptamātrikā figures	Suttūramma temple ...	Do ...	Do
42-44	6½" × 4½" ...	A cannon found in the Jail, Mysore	...	Mysore ...	Do
45	Do ...	Part of a cannon ...	...	Do ...	Do
46	Do ...	Old water reservoir, Mysore Jail.	...	Do ...	Do
47-48	Do ...	Jewel ...	Lakshmikānta temple...	Kalale ...	Do
49-50	Do ...	Ayyanūr grant of Mādhava to Tiruma- larāya.	...	...	...
51-52	Do ...	Inscriptions on Yūpa- stambha.	...	Hiremagalūr	Kadur
53-58	Do ..	Pillars ...	Āñjanēya temple ...	Kadur ...	Do

APPENDIX A—concl'd.

Serial No.	Size	Description	View	Village	District
59	6½" × 4¾" ...	Chennakēśva image...	Chennakēśava temple ...	Kaḍur ...	Kaḍur
60	Do ...	Viṭṭhala ...	Do ...	Do ...	Do
61	Do ...	Gaṇapati ...	Near Añjanēya temple ...	Do ...	Do
62	Do ...	Rāshṭrakūṭa inscription.	...	Do ...	Do
63	Do ...	View ...	Kēśava temple ...	Paṭnagere ...	Do
64-66	Do ...	Viragal inscription ...	...	Yellambalse	Do
67	Do ...	Cannons ...	Kēśava temple ...	Do ...	Do
68	Do ...	Vēṇugōpāla ...	Do ...	Do ...	Do
69	Do ...	Lakshmīnarasimha ...	Do ...	Do ...	Do
70	Do ...	Sarasvati ...	Do ...	Do ...	Do
71	Do ...	Doorway jambs, near the tank.	...	Do ...	Do
72	Do ...	Pillar of navaraṅga ...	Vīrabhadra temple ...	Asāndi ...	Do
73-74	Do ...	Railings ...	Do ...	Do ...	Do
75	Do ...	Doorway of Garbhagriha.	Do ...	Do ...	Do
76	Do ...	Ceiling of front porch	Do ...	Do ...	Do
77	Do ...	Central ceiling of navaraṅga.	Do ...	Do ...	Do
78	Do ...	View ...	Janārdana temple ...	Belgola ...	Mysore
79	Do ...	Janārdana ...	Do ...	Do ...	Do
80	Do ...	View of outside wall of the original structure.	Do ...	Do ...	Do
81-82	Do ...	Views ...	Bhaktavatsala temple ...	Do ...	Do
83	Do ...	Pāśvanātha ...	Basti mound ...	Do ...	Do
84	Do ...	Pedestal of Pāśvanātha.	Do ...	Do ...	Do
85	Do ...	A Saptamātrikā figure	Hire-Amma ...	Do ...	Do
86	Do ...	Narasimha group ...	Narasimha temple ...	...	...
87-89	Do ...	Views of Chandravalli hills and Central rocks.	...	Chitaldrug ..	Chitaldrug

APPENDIX B.

List of Drawings prepared during the Year 1943-44.

Bhaktavatsala temple—Belgola.

Drawings of typical pottery specimens from Chandravalli excavations

APPENDIX C.

List of Books acquired for the Library of the Office of the Director of
Archæology during the Year 1943-44.

Sl. No.	Title of the book	Remarks
1	Taraka Tāṇḍavam, Vol. IV ...	Received from the Curator, Oriental Library, Mysore.
2	Karnāṭaka Mahābhārata, Vol. X. Śalya and Gadū Parvas.	Received from the Curator, Oriental Library, Mysore.
3	Kumārārāma, 1941 ...	Received from the Editor, Minchinaballi, Dharwar.
4	The Mysore University English-Kannada Dictionary, Part IX.	Received from the University English-Kannada Dictionary Office, Bangalore
5	The Mysore University English-Kannada Dictionary, Part X.	Received from the University English-Kannada Dictionary Office, Bangalore.
6	University Calendar for 1942-43, Vol. II.	Received from the Registrar, University of Mysore, Mysore
7	His Highness the late Mahārāja Śrī Kṛṣṇa Rāja Wadiyar Bahadur.	Received from the Registrar, University of Mysore, Mysore.
8	Mysore Dasara Exhibition Official Hand Book and Guide, 1943.	Received from the Secretary, Dasara Exhibition Committee, Mysore.
9	Memoirs of the Archæological Survey of India, No. 69.	Received from the Manager of Publications, Delhi.
10	Memoirs of the Archæological Survey of India, No. 68.	Received from the Manager of Publications, Delhi.
11	Vēdāṅgajyautisha ...	Received from Dr. R. Shamasastri.
12	Eclipse-Cult in the Vedas, Bible and Koran ...	Do do
13	Drapsa: The Vedic Cycle of Eclipses ...	Do do
14	Census of India, 1941, XXIII ...	Received from the Superintendent, Census Office, Mysore.
15	Śrī Venkaṭēśa Kāvyaakalpa ...	Received from Sri Venkatesvara Oriental Institute, Tirupati.
16	Theory of Knowledge ...	Received from Sri Venkatesvara Oriental Institute, Tirupati.
17	Journal of the Śrī Venkaṭēśvara Oriental Institute, Vol. IV, No. II.	Received from Sri Venkatesvara Oriental Institute, Tirupati.
18	His Highness the Maharaja's Tour in Hassan, Kadir and Shimoga Districts.	Issued by the Publicity Officer to the Government of Mysore.
19	Journal of the K. R. Cama Oriental Institute ...	Received from the K. R. Cama Oriental Institute, Bombay.
20	A Hand Book of Archæology in Malayalam ...	Received from the Director of Archæology, Trivandrum.
21	A Guide to Padmanābhapuram ...	Received from the Director of Archæology, Trivandrum.
22	Belur Souvenir ...	Received from the Director of Archæology, Mysore.
23	A Guide to Belur ...	Received from the Director of Archæology, Mysore.
24	Migration to the Seattle Labour Market Area, 1940-42, Vol. II, No. 3, pp. 129-188.	Received from the University of Washington Library, Seattle, Washington, U.S.A.
25	Archæology of the Upper Columbia Region, Vol. IX, No. I, pp. 1-178.	Received from the University of Washington Library, Seattle, Washington, U.S.A.

APPENDIX C—concl'd.

Sl. No.	Title of the book	Remarks
26	Mysore Civil Account Code with Amendment, Vol. II	Purchased from Vidyanidhi Book Depot, Mysore.
27	Mysore Service Regulations with Amendment ...	Purchased from Vidyanidhi Book Depot, Mysore.
28	Elements of Buddhist Iconography ...	Purchased from Krishna & Co., Mysore
29	The Śilappadhikāram ...	Do
30	A History of the Early Dynasties of Andhradesa ...	Do
31	Early History of the Andhra Country ...	Do
32	Buddhist Remains in Andhra and Andhra History ...	Do
33	Magadha Architecture and Culture ...	Do
34	Alivardi and His Times ...	Do
35	India as described in early Texts of Buddhism and Jainism.	Do
36	Muslim Patronage to Sanskrit Learning ...	Do
37	Social and Religious Life in the Grihya-Sutras ...	Do
38	At Ajanta ...	Do
39	A Peep into the Early History of India ...	Do
40	Some Survivals of Harappa Culture ...	Do
41	F. W. Thomas Commemoration Volume of Eastern and Indian Studies ...	Do
42	Rājendranāma ...	Purchased from Mr. R. Subba Rao, Book-Seller, Madras.

APPENDIX D.

Expenditure during 1943-44.

			Rs.	a.	p.	Rs.	a.	p.
I.	Salaries—							
	Director's Allowance (Rs. 50 per month) ...		600	0	0			
	Assistant to the Director (Rs. 150-10-250) ...		1,871	0	0			
	Establishment ...		6,840	4	0			
	Watchman for excavation area (allowance) ...		65	0	0			
II.	Travelling Allowance ...		1,232	15	0			
III.	Office Expenses—							
	Contingencies ...		800	0	0			
	Printing Charges ...		1,958	9	0			
	Museum ...		246	6	0			
	Clothing to Menials ...		131	10	0			
	Furniture ...		100	0	0			
	Photographs for sale ...		199	7	0			
IV.	Library ...		118	1	0			
						14,163	4	0
			14,163	4	0			
Add—Receipts remitted to treasury—								
	Sale proceeds of publications, and photographs ...					361	0	0
	Grand Total ...					14,524	4	0

ERRATA.

Page	Line	Read	For
6	9	ornate	ornat
16	17	right	rights'
"	"	adhere	adhree
37	35	village	Vlilage
38	1	Station	Stationt
41	22	Varusha	Carusha
43	18	Honnappa	Homappa
"	25	4' x 2½'	4' x 2½'
46	8	mukhamantapa.	mukhamantapaf
"	21	ಕೊಡಲಾರದೆ	ಕೊಡಲಾರದೆ
"	30	koḍalārāde	koḍalārāde
52	24	ಸುಡ್ಡಿಯಗೆ	ಸಡ್ಡಿಯಗೆ
53	5	from	fron
60	28	No. 13	No. 15
61	2	ವಿಶೇಷವು	ವಿಶೇಷವು
61	10	ಚರಣಾ	ಚರಣಾಕಿ
66	44	Gottēgere	Gottēre
67	13	and	and
69	34	Vishaya	Vishayar
"	35	Bādāmi.	Bādāmi
"	45	records	record
72	39-40	ಮಹೀಪಾಲೋ	ಮಹೀಪಾಲೋ
79	29	ಕಾಂಧೀಲ	ಕಾಂಧೀಲ
81	11	ತೈಲೋಕ್ಯ	ತೈಲೋಜ್ಯ
"	13	ತದ್ವಶೇ	ತದ್ವಶೇ
82	34	ಸೌರಭ್ಯಸರಪದ್ಪದೇ	ಸೌರಭ್ಯಸರಪದ್ಪದೇ
"	37	ತಂಜಾವುರ್ದೀಪ್ತಿ	ತಂಜಾವುರ್ದೀಪ್ತಿ
83	4	आचन्द्रामिमं	आचन्द्राकमिमं
84	10	trailōkya	trailōjya
"	10	Śambhave	Śam-bhave
"	18	samjañe	samjañe
85	18	Hariḥ	ariḥ
88	32	Prathama	Prathma

<i>Page</i>	<i>Line</i>	<i>Read</i>	<i>For</i>
90	43	Sindusûrôr	Smdbusûrôr
96	3	रामाभिषेकसमये	गामाभिषेकसमये
97	25	śīlam	sītam
102	49	ēkaiva	ākaiva
104	22	ॐ	ॐ
107	8	विनीतम्	विनतिम्
109	5	ikṣhaṇam	ikshṇam
124	25	रामाभिषेकसमये	रामाभिषेक क समये
125	30	dvija-sēvā	dvija-sēvā
"	35	Udaya-śīlākhyam	Ndaya-śīlākhyam
126	2	Chinna-Chavaprabhuḥ	Chinna-Ehavaprabhuḥ
"	36	Bhāryā	Bnāryā
131	20	सामा	पामा
132	34	putra-pautra	phutra-pautra
136	13	ॐ	ॐ
151	35	upāsmahē	upasmahē
"	37	chchhatra	chchhtra
168	22	relics	relics
175	11	the Keḷadi Kingdom	Keḷadi the Kingdom.

INDEX

A

	PAGE		PAGE
Abhimanyu, <i>hero of the Mahābhārata</i> ,	88	Annamōja, <i>private person</i> ,	164
Abhinandana Tirthankara, <i>Jaina god</i> ,	167	Appayyadikshita, <i>scholar</i> ,	120
Achyuta-Paṇḍita, <i>private person</i> ,	171, 172	Aralihalli, <i>village</i> ,	91
Achyuta Rāya, <i>Vijayanagar king</i> ,	112	Arāmbanna, <i>village</i> ,	135, 136
Achyutēśvara, <i>god</i> ,	171, 172	Araṣunilayitta Vijayavoppula Maḷavarāya,	
Adagūr, <i>village</i> ,	28	<i>chief of Ariyālūr</i> ,	147, 148
Ādinātha, <i>Jaina god</i> ,	168	Āraṇḍu, <i>dynasty</i> ,	99, 103
Ādiśvara basti, <i>Basti at Sravanabelagola</i>	13	Āraviti, <i>city</i> ,	88
Āditirthēśvara, <i>Jaina god</i> ,	168	Āraṇḍipura, <i>s.a. Āraviti, city</i> ,	99
Adiyama, <i>Chōla governor</i> ,	56	Arddhanārīnātheśvara, <i>god</i> ,	162
Adiyas, <i>family</i> ,	161, 162	Ariyālūr, <i>province</i> ,	147, 148
Āināriguḍi, <i>village</i> ,	148	Arjuna, <i>hero of the Mahābhārata</i> ,	25
Ajjinahalikēri, <i>do</i>	53	Arkalgūd, <i>taluk</i> ,	41, 42
Akkalagis, <i>family</i> ,	164	Arsikere, <i>town</i> ,	1, 15
Ālamddorayakattada, <i>village</i> ,	147, 148	Arungaḷānvaya,	58
Ālamgir II, <i>Mughal Emperor</i> ,	37	Āsandi, <i>village</i> ,	5, 29, 48
Ālattūr, <i>city</i> ,	67	Aśokavana, <i>garden</i> ,	27
Aṃkōja, <i>hero</i> ,	41, 42	Aśvattha-Nārāyaṇa, <i>god</i> ,	141
Amritarāśipandita, <i>priest</i> ,	159	Aubhaḷamma, <i>wife of Gōparāja</i> ,	51, 52
Andari, <i>city</i> ,	67	Avalalu Rāya, <i>chief of</i> ,	88
Ānegondi, <i>capital</i> ,	39	Āvariga, <i>village</i> ,	160
Anehosūru, <i>village</i> ,	99	Avinīta, <i>Ganga king</i> ,	67, 69
Anga, <i>country</i> ,	153	Āyirdharma, <i>village</i> ,	138
Ānjanēya, <i>god, temple at Kaḍūr</i> ,	4, 24		

B

Bachchanahālu, <i>village</i> ,	91	Ballāla, <i>Hoysala king</i> ,	162
Bādāmdēśa, <i>country</i> ,	91	Ballāla I, <i>do</i>	31, 56
Bādāmi, <i>place</i> ,	69	Ballāla II, <i>do</i>	45
Badarikāśrama, <i>holy place</i> ,	141	Ballāla III, <i>do</i>	162
Bageūr, <i>village</i> ,	48	Ballāmbikā, <i>queen</i> ,	88
Bāggūli Siriyamma, <i>hero</i> ,	95	Ballēkere, <i>village</i> ,	5
Bairalingaṇa, <i>private person</i> ,	52, 53	Bāpa, <i>sēnabōvas</i> ,	166
Baireyadēva, <i>Do</i>	165	Bāpaśarma, <i>donee</i> ,	68, 69
Bakāsuvadhā, <i>episode</i> ,	25	Bangalore, <i>city</i> ,	1
Bakvāmbikā, <i>queen</i> ,	158	Bārādūr, <i>grant of</i> ,	60, 68, 69
Bālakrishṇa, <i>figure of</i> ,	36	Baroda, <i>state</i> ,	24
Balamuri, <i>village</i> ,	1	Basantarāya, <i>chief of Harati</i> ,	73
Bāḷeyahodesthāla, <i>place</i> ,	51	Basavapaṭṇa, <i>village</i> ,	42, 103
Bali, <i>demon king</i> ,	27, 119	Basavappa Nāyaka, <i>Keladi chief</i> ,	172, 173

	PAGE		PAGE
Basavapura, <i>village</i> ,	112	Bhīmanakonda, <i>place</i> ,	171
Basavatti, <i>village</i> ,	49	Bhīmarathi, <i>river</i> ,	77
Bastiballi, <i>do</i>	56	Bhōgavati, <i>do</i>	89
Bayanādu dēsa, <i>country</i> ,	153	Bhūdēvi, <i>goddess</i> ,	158
Bēgūr, <i>village</i> ,	47, 69	Bhūvarāha, <i>god</i> ,	141
Belādope dēsa, <i>country</i> ,	77	Bhūvikrama, <i>Ganga king</i> ,	69
Belagoḷa, <i>village</i>	31	Bijjalēndra, <i>king</i> ,	88
Belgoḷa, <i>s.a.</i> Belagoḷa, <i>village</i> ,	1, 9, 54, 56,	Bilahālīdale, <i>place</i> ,	171
	57	Billēśvara, <i>god</i> ,	161, 162, 166
Bellary, <i>district</i> ,	24	Birakka, <i>concubine of Prithviganga</i> ,	54
Belūr, <i>town</i> ,	1, 3, 13, 174	Bīrama,	162
Belūr, <i>chief of</i> ,	52, 53	Bīrāsa, <i>Sāntara chief</i> ,	166
Benn White, <i>private person</i> ,	23, 24	Bīrōja, <i>sculptor</i> ,	166
Betamangala, <i>place</i> ,	32	Birudamanyara gaṇḍa, <i>title</i> ,	88, 99
Bettadamane, <i>village</i> ,	32	Biṭṭiga, <i>s.a.</i> <i>Vishnuvardhana</i> ,	55, 56
Bettadapur, <i>do</i>	70	Bolaiyana Beṭṭegaṇḍa, <i>private person</i> ,	53
Bēvinakuppe, <i>do</i>	53	Bolaiyana Rāmanagaṇḍa, <i>do</i>	53
Bhādra, <i>devotee</i> ,	164	Bollavaram, <i>place</i> ,	121
Bhadrappa Nāyaka, <i>Keladi chief</i> ,	171, 172	Bommanahālu, <i>village</i> ,	77
Bhadrāya, <i>engraver</i> ,	51	Bommōjaṇṇa, <i>private person</i> ,	41, 42
Bhagadatta, <i>epic hero</i> ,	25	Bōrahaḷli, <i>village</i> ,	112
Bhairava, <i>image of</i> ,	20, 21, 30	Bowringpet, <i>taluk</i> ,	32
Bhaktavatsala, <i>god</i> ,	33	Brahma, <i>god, image of</i> ,	21, 158
Do <i>shrine at Belagoḷa</i> ,	1, 10, 33	Brahmadēva, <i>shrine of</i> ,	11
Bhaktavīgraha of His late Highness		Brahmadēva pillar at Śravanabelgoḷa,	12
Sri Krishnaraja Wadiyar IV,	2, 3, 14	Brahmadēya, <i>kind of grant</i> ,	46, 47
Bharata, <i>puranic king</i> ,	88	Brahmēśvara, <i>god, 45; temple at</i>	
Bharatēśvara, <i>image of</i> ,	12	Āsandi,	5
Bhaṭṭāraka dēva, <i>private person</i> ,	70	Brihaspati Nāga, <i>Nāga king</i> ,	34
Bhava Nāga, <i>Nāga king</i> ,	34	Bruce Foote, <i>author</i> ,	24
Bhērundēśvara, <i>temple at Belgāvi</i> ,	17	Bukka, <i>Vijayanagar king</i> ,	88, 99
Bhētāḷa, <i>figure of</i> ,	30	Bukkamā, <i>wife of Iśvara</i> ,	77
Bhīma, <i>epic hero</i> ,	25	Būvana, <i>donor</i> ,	70

C

Chaipalli, <i>village</i> ,	168	Chandraprabhabasti, <i>basti at Sravana-</i>	
Chalikeya Nāyaka, <i>chief</i> ,	45	belgoḷa,	12
Chalikka, <i>king</i> ,	88	Chandrapushkarinī,	135, 138
Chalikka chakravarti, <i>title</i> ,	88	Changāḷva, <i>ruler</i> ,	59, 60
Chalukya, <i>dynasty</i> ,	56, 69; style	Chaturthagōtra, <i>lineage</i> ,	144
Chāmarāja, <i>Mysore king</i> ,	153	Chavappa, <i>chief</i> ,	119, 120, 121, 127, 141
Chāmarāja Voḍeya, <i>Mysore king</i> ,	154	Chenji, <i>place</i> ,	141, 144
Chāmuṇḍā, <i>figure of</i> ,	20	Chennakēśava, <i>god, image of</i> ,	27, 171;
Chāmundarāyabasti, <i>basti at Sravana-</i>		temple at Bēlūr, 2, 13; temple at	
belgoḷa,	13	Kaḍūr,	27
Chandragiri, <i>kingdom</i> ,	121	Chennakēśvara, <i>god</i> ,	171
Chandragupta basti, <i>basti at Sravana-</i>		Chennāmbikā,	112
belgoḷa,	12	Chennammāji, <i>Keladi queen</i> ,	157

	PAGE		PAGE
Chennavīragauḍa, <i>private person</i> ,	71	Chinnarāja, <i>Chief of</i> ,	120
Chennavīrammāji, <i>queen of Basavappa Nāyaka</i> ,	172	Chinnatimma, <i>do</i>	121
Chennigarāya, <i>shrine at Bēlūr</i> ,	13	Chinnavīra, <i>do</i>	121
Chikkaballāpur, <i>town</i> ,	36	Chintāmaṇi, <i>taluk</i> ,	36
Chikkabetta, <i>hill at Sravanabelgola</i> ,	12	Chirulaviṇṇaṇa, <i>private person</i> ,	55
Chikkakūḷi, <i>village</i> ,	77	Chitaldrug, <i>town, 1; district</i> ,	17
Chikkamoraḷi, <i>village</i> ,	103	Chitra, <i>street</i> ,	135
Chikkanāyakanahalli, <i>village</i> ,	46	Chitrāśraya, <i>writer</i> ,	68, 70
Chikmagalūr, <i>taluk</i> ,	1	Chiyaga Nāgagauḍa, <i>private person</i> ,	162
Chilanāyaka, <i>private person</i> ,	166	Chokkanātha Nāyaka,	138
Chēleya, <i>hero</i> ,	164	Chōḷa, <i>dynasty</i> ,	1, 10, 48, 56, 153
Chinchala, <i>village</i> ,	91	Chōḷamaṇḍala, <i>country</i> ,	88
Chinna Bomma, <i>chief of</i> ,	121	Chūḍaiya, <i>private person</i> ,	53
Chinna Chavappa, <i>do</i>	120, 127, 133, 141		

D

Dakṣiṇa Dvārakā, <i>s.a. Mannāragudi</i> ,	127	Dharmāpura, <i>village</i> ,	70
Dakṣiṇāmūrti, <i>image of</i> ,	70, 71	Dhruva, <i>village</i> ,	39
Dammaṇa, <i>writer</i> ,	164	Digvijaya Rāma, <i>god, image of</i> ,	77
Darvūru, <i>village</i> ,	112	Dikshitar Ayyan, <i>s. a. Appayya</i>	
Daśaratha, <i>puranic king</i> ,	112	Dikshitar,	121
Dēsiyagaṇa, <i>sect</i> ,	42, 43	Dodḍabetta, <i>hill at Sravanabelgola</i> ,	11
Dēsiyankakāra, <i>title</i> ,	45	Dodḍa Dēvarāja Oḍeyar, <i>Mysore king</i> ,	154
Dēvakī, <i>wife of Tirumala</i> ,	77	Dodḍa-huṇḍi, <i>village</i> ,	47
Dēva Nāga, <i>Nāga king</i> ,	34	Dodḍēgauḍa, <i>private person</i> ,	53
Dēvanūr, <i>village</i> ,	49	Dravilasangha, <i>sect among Jains</i> ,	58
Dēvapa Hebāruva, <i>private person</i> ,	46	Duggayya, <i>sculptor</i> ,	168
Dēvarāja, <i>Mysore king</i> ,	120	Durgāmbā, <i>goddess, image of</i> ,	168
Do	153, 154	Durvinīta, <i>Ganga king</i> ,	69
Dēvarājapura, <i>s. a. Nallūr</i> ,	153, 154	Dutūmburppallam, <i>place</i> ,	68
Dēvarājavodeya, <i>Mysore king</i> ,	154	Dvārāvatiṇṇa, <i>s. a. Halebid</i> ,	45

E

Ebaranāyaka, <i>commander of the Yādava</i>		Elephanta, <i>place</i> ,	2
army,	161, 162	Elḷambalase, <i>village</i> ,	47, 48
Edavamurāri, <i>title</i> ,	171, 175	Emmebasavēndra, <i>Vīrasaiva guru</i> ,	112
Elāmbuṇuse, <i>s. a. Elḷambalase</i> ,	46, 47, 84	Eṇkalīṅga, <i>Ganga prince</i> ,	54

G

Gajalakṣmi, <i>figure of</i> ,	30, 32	Gaṇapati, <i>god</i> ,	20, 24, 26, 27, 30, 77,
Gajapati, <i>king</i> ,	120		112, 153
Gajāsūramardhana, <i>god, figure of</i> ,	27	Gaṇapayāchārya, <i>engraver</i> ,	89
Gaṇādhipati, <i>god</i> ,	112, 161, 169	Gaṇḍaragūḷi, <i>title</i> ,	88, 99
Ganakehāḷu, <i>village</i> ,	112	Gaṇēśa, <i>image of</i> ,	4, 20
Gaṇapaṇasetṭi, <i>private person</i> ,	167	Gangā, <i>river</i> ,	119, 158

	PAGE		PAGE
Ganga, <i>dynasty</i> ,	3, 48, 54, 69, 160	Gomata, <i>colossus at Sravanabelgola</i> ,	2, 12
Gangādharaīya, <i>private person</i> ,	71	Gōparāja, <i>chief of</i> ,	51, 52
Gangarasaīya, <i>do</i>	45	Goragōdu, <i>village</i> ,	165
Gangavādi, <i>province</i> ,	48, 56, 70, 99	Goribidnūr, <i>taluk</i> ,	35, 36
Gangēśvara, <i>temple at Āsandi</i> ,	5	Gottegere, <i>village</i> ,	68, 69
Garuda, <i>image of</i> ,	13, 145	Gōvinda III, <i>Rastrakūṭa king</i> ,	48
Gaudapa gauda, <i>private person</i> ,	53	Gullakāyaji, <i>maṇṭap at Sravanabelgola</i> ,	12
Gautama, <i>sage</i> ,	39	Gullūru, <i>village</i> ,	120
Ghiyasuddin Tughlak, <i>coins of</i> ,	34, 35	Gummaiyaṣeṭṭi, <i>private person</i> ,	167
Giridurgamalla, <i>title</i> ,	45	Gundlupet, <i>taluk</i> ,	32

H

Haḍilagade, <i>name of</i> ,	171	Hastināvati, <i>place</i> ,	112
Hadinādu, <i>village</i> ,	158, 159, 160	Hedegauda, <i>private person</i> ,	53
Hāgalūru, <i>do</i>	112	Herakallu, <i>place</i> ,	99
Haidar, <i>ruler, coins of</i> ,	35	Hiredēvi, <i>temple near Balamuri</i> ,	1
Halebid, <i>place</i> ,	17, 28, 56	Hiregundugal, <i>place</i> ,	48
Halmiḍi, <i>inscription stone at</i> ,	26	Hirekūlli, <i>village</i> ,	77
Hanchipura, <i>village</i> ,	153	Holehonnūr, <i>do</i>	37
Haṇḍehali, <i>do</i>	53	Honnamatte,	99
Hangarahalli <i>do</i>	39	Honnanna, <i>private person</i> ,	43
Hanuman, <i>god</i> ,	145	Honnāvara, <i>place</i> ,	168
Harahasāhaṇi, <i>hero</i> ,	29	Honnittige, <i>do</i>	77
Hāranahalli, <i>village</i> ,	51, 52	Hosabirudara gaṇḍa, <i>title</i> ,	88, 99,
Harapura, <i>s. a. Harati</i> ,	173	Hosalli, <i>village</i> ,	39
Hārōmuchadi, <i>village</i> ,	169	Hospet, <i>place</i> ,	112
Hāvēri, <i>place</i> ,	169, 172	Hoysaṣa, <i>dynasty</i> ,	41, 42, 45, 159, 161,
Hirigod, <i>do</i>	166		162
Harihareśvara, <i>temple at Harihara</i> ,	18	Hoysaṣadēva,	45
Harivarṇma, <i>Ganga king</i> ,	69	Huchchu Rao Bengēri, <i>private person</i> ,	169,
Harivarṇma mahādhirāja, <i>Ganga king</i> ,	67		172
Hassan, <i>district</i> ,	11, 17, 41, 56		

I

Ikshvāku, <i>race</i> ,	112	Isvara, <i>temple at Arsikere</i> 2, 15; <i>temple</i>	
Indra, <i>god</i> ,	112, 119, 158	<i>at Anekonda</i> , 18; <i>temple at Kaḍur</i> , 4,	
Ingatēśvara,	42, 43	24; <i>temple at Nandigudi</i> , 28;	
Isvara, <i>Vijayanagar king</i> , 77;		<i>temple at Nanditāvara</i> ,	18
<i>god</i> ,	70, 164,		

J

Jāhnavi, <i>river</i> ,	66	Janārdana, <i>god</i> , 27; <i>image of</i> 32, 33;	
Jain basti at Heggere, 18; <i>at Belgola</i> ,	31	<i>temple at Belgola</i> .	2, 9, 31, 54, 56
Jalandharahāri, <i>god</i> ,	21	Janna, <i>donor</i> ,	47
Jambunātha, <i>god</i> ,	112	Jattigauda, <i>private person</i> ,	168
Jambunāthakoṇḍa, <i>hill</i> ,	112	Jilēbi Chennabasappa, <i>private person</i> ,	37
Jina, <i>god</i> ,	70	Jitāmitra tīrtha, <i>pontiff</i> ,	99
Jina temple at Suttūr,	19		

K

	PAGE		PAGE
Kadaba, <i>village</i> ,	42	Kavalukatṭe, <i>forest</i> ,	164
Kadambakula, <i>dynasty</i> ,	67	Kāvanna, <i>private person</i> ,	43
Kaḍūr, <i>place</i> , 1, 4, 24, 28; <i>taluk</i> ,	1;	Kaviśāsanavayambhu, <i>title</i> ,	89
<i>district</i> , 4, 24, 37,	43	Kavuri, <i>village</i> ,	164
Kahigōḍ, <i>s. a. Kaigod, village</i> ,	42	Kēdārēśvara, <i>temple at Belagāmi</i> ,	17
Kaigōḍ, <i>village</i> ,	41	Keladi, <i>kingdom</i> , 171, 172, 173,	175
Kailāsēśvaralinga, <i>god</i> ,	31	Keladinripa vijaya, <i>work</i> ,	173
Kakustha, <i>mythic king</i> ,	112	Kempegauḍa II, <i>history of, work</i> ,	3
Kālaññāna, <i>work</i> ,	112	Kēraḷa, <i>country</i> ,	48, 153
Kālāmukha, <i>sect</i> ,	159	Kerebichanahalli, <i>village</i> ,	153
Kalasadavāḍi, <i>place</i> ,	36	Keresante, <i>do</i> ,	27, 49
Kalamili Bopparāja Gōparāja Mahā-arasu,	5	Kerevolaginahalli, <i>do</i> ,	36
<i>chief</i> ,	5	Kereyasanthe, <i>do</i> ,	51
Kalasi, <i>place</i> ,	162, 164	Kēśava, <i>god</i> , 45, 46, 158, 171; <i>temple at</i>	
Kālayya, <i>private person</i> ,	40	<i>Yellambalasi</i> ,	4
Kālī, <i>image of</i> ,	21	Kētaḍi Nāyaka,	166
Kalidēva, <i>god</i> , 45; <i>private person</i> ,	45	Khanapura, <i>village</i> ,	77
Kalinga, <i>place</i> ,	112, 153	Kirātārjunīya, <i>work</i> ,	67
Kaliyuga, <i>age</i> ,	67	Kirttinārāyaṇa, <i>temple at Talkad</i> ,	2, 9
Kāmagānahalli, <i>village</i> ,	35	Kriṣṇa, <i>god</i> ,	127
Kāmaṇa, <i>hero</i> ,	165	Kriṣṇadēvarāja, <i>Vijayanagar king</i> ,	77
Kāmaṇa hebāruva, <i>private person</i> ,	46	Kriṣṇappa Nāyaka, <i>Bēlūr chief</i> ,	52, 53
Kāmarsa, <i>private person</i> ,	51, 52	Kriṣṇarāja, <i>Vijayanagar king</i> ,	120
Kāmarsu Ādimūrtyagāru, <i>do</i>	144, 145	Kriṣṇarājasāgara, <i>place</i> ,	59
Kambadahalli, <i>village</i> ,	47	Kriṣṇavarma mahādhiraḷa, <i>Kadamba</i>	
Kambayya, <i>private person</i> ,	48	<i>king</i> ,	67
Kāmbhōja, <i>country</i> ,	112	Kriṣhavēnī, <i>river</i> ,	77
Kāmēnahalli, <i>village</i> ,	49	Kriṣṇarāya, <i>Vijayanagar king</i> ,	77
Kammārakatṭe, <i>do</i>	103	Koḍikāla, <i>village</i> ,	141
Kammāra Virōja, <i>private person</i> ,	51	Kokyūru, <i>village</i> ,	120
Kamunteguṇḍi, <i>place</i> ,	68	Kōlār, <i>district</i> ,	35, 36
Kanchi, <i>place</i> ,	48	Kolār Gold Fields, <i>place</i> ,	23
Kanchiga, <i>private person</i> ,	166	Kollūru, <i>temple at</i> ,	77, 172, 175
Kanja, <i>place</i> ,	24	Kallūramma, <i>goddess</i> ,	173
Kanṭhīrava Narasa Rāja, <i>Mysore king</i> ,	35,	Komara dēvaru, <i>god</i> ,	53
	37	Komaragaṇḍa,	53
Kanṭhīrāyi haṇas, <i>coins</i> ,	35	Komrakere, <i>village</i> ,	112
Kapilā shashṭhi, <i>day</i> ,	141	Konga, <i>country</i> ,	153
Kapinī, <i>river</i> ,	19	Konga nāḍ, <i>do</i>	43
Karṇāṭaka, <i>country</i> , 39; <i>kings of</i> ,	88	Koṇḍakumḍānvaya, <i>sect among</i>	
Karunād, <i>country</i> ,	168	<i>Jains</i> ,	42, 43, 70
Kāsi, <i>place</i> ,	133, 147	Kongu, <i>country</i> ,	31, 56
Kattale basti, <i>basti at Sravanabelgoḷa</i> ,	12	Konguṇi-Mādhava, <i>Ganga king</i> ,	69
Kāṭṭattoṭṭa, <i>place</i> ,	89	Konguṇi-varmma-dharṇma mahārāja,	
Kaure, <i>place</i> ,	165	<i>Ganga king</i> ,	67
Kausika, <i>place</i> ,	51	Konku, <i>country</i> ,	55
Kāveri, <i>river</i> ,	120, 133	Koppaḷa, <i>country</i> ,	99

	PAGE		PAGE
Kōte-Kōlāhala, <i>title</i> ,	171, 175	Kumbhalinga, <i>engraver</i> ,	120, 133
Kottagere, <i>village</i> ,	43	Kumudvati, <i>river</i> ,	103
Kōvaḍe, <i>village</i> ,	171	Kurubūr, <i>village</i> ,	112
Kukunḍi, <i>do</i>	171	Kurugodu sīme, <i>province</i> ,	112
Kuḷadi, <i>race</i> ,	162	Kushtigi, <i>country</i> ,	99
Kuḷagi, <i>do</i>	164	Kuvalayānanda, <i>work</i> ,	121
Kumbhakōṇam, <i>place</i> ,	147, 154	Kyāda, <i>village</i> ,	91
Kumbhaghōṇa, <i>do</i>	120, 127, 133	Kyātedēva, <i>god</i> ,	159

L

Lakkabhūpa,	112	at Yellambalasi, 4; temple at Hole-	
Lakkāmbikā,	88, 99	narasipur,	17
Lakshmaṇa, <i>god</i> ,	26, 55, 57	Lakshmaṇa Hebāruva, <i>devotee</i> ,	46
Lakshmēśvara, <i>country</i> ,	103	Lavianna, <i>private person</i> ,	55
Lakshmi, <i>goddess</i> ,	68	Lēkagiri, <i>place</i> ,	99
Lakshminārāyaṇa, <i>god, temple at</i>		Līnga,	121
<i>Pattanagere</i> ,	5, 28, 29	Līngahalli, <i>village</i> ,	153
Lakshminarasimha, <i>figure of</i> , 27; <i>shrine</i>		Līngāmbikā, <i>queen</i> ,	158

M

Mādhava, <i>Ganga king</i> ,	69	Maḥur sīme, <i>country</i> ,	171
Mādhava Mahādhiraṇḍa, <i>Ganga king</i> ,	67	Mānavi dēśa, <i>do</i>	91
Madhugiri, <i>place</i> ,	22	Manchēnahalli, <i>village</i>	35
Madhura Nayak,	135, 138	Maṇḍalika dharaṇi varāha, <i>title</i> ,	88
Madhvāchārya,	77, 78, 141, 142	Maṇḍya, <i>district</i> ,	6, 31, 53, 56
Mādhvamāthas,	77	Mangāmbikā, <i>queen</i> ,	120, 158
Mādhva-siddhānta,	91, 120, 127	Mangamma, <i>do</i>	138
Madhva Vijaya, <i>work</i> ,	141	Mangaṇāchārya, <i>engraver</i> ,	77, 99
Madigaṇḍa, <i>private person</i> ,	45	Manidi, <i>hero</i> ,	46, 47, 48, 49
Madukōja, <i>sculptor</i> ,	162, 164	Mannārguḍi, <i>place</i> ,	127
Mahālinga,	133	Maṇṇe, <i>copper plates of</i> ,	48
Mahānavami maṇṭapa, at <i>Sravana-</i>		Maṇṇiyān,	88
<i>belgola</i> ,	12	Mantrālaya, <i>place</i> ,	154
Mahāvīra, <i>Jina</i> ,	70	Manu, <i>sage</i> ,	67, 68, 112
Makikaḍuhu, <i>a land</i> ,	171	Manyapuli, <i>title</i> ,	88
Malāpahāriṇī, <i>river</i> ,	91	Marōja, <i>private person</i> ,	41, 42
Malārasīme, <i>division</i> ,	171	Marubāya, <i>devotee</i> ,	164
Malayya, <i>private person</i> ,	60	Maruḷappa, <i>private person</i> ,	46
Male chiefs,	45	Mathavittlāham, <i>street</i> ,	144
Malik Kafar, <i>Muslim general</i> ,	162	Mattikaḍuhu, <i>land</i> ,	171
Mallāpura, <i>village</i> ,	99	Māyāpuri, <i>city</i> ,	88
Mallegauḍana Koppalu, <i>village</i> ,	58, 59	Mayūradēśa, <i>country</i> ,	120
Mallibhaṭṭa, <i>private person</i> ,	171	Mayūrakshētra, <i>sacred place</i> ,	99
Malikārjuna, <i>god, temple at Beṭṭadpur</i> ,		Medakeri Nāyak, <i>Chitaldrug chief</i> ,	173
70, 71; <i>temple at Keḷadi</i> ,	17	Melkōte, <i>place</i> ,	55, 57, 120
Malikārjunasvāmi, <i>god</i> ,	70, 71	Mēlupāli,	53
Mallūr, <i>village</i> ,	103	Mihirabhōja of Kannaṇ, <i>coins of</i> ,	34

	PAGE		PAGE
Mingañāchārya, engraver,	91	Mūkāmbikeamma, goddess at Kollūru,	175
Modarakallu, village,	77	Mūla Rama, god,	77
Mōhini, dancing group of,	30	Mūlasaṃgha, Jaina sect,	42, 43,
Mōtiga, writer,	162	Mūlasthānēśvara, temple at Sūttūr,	21
Mūdagere, taluk,	52	Mulbāgal, taluk,	35
Mūdanādu, country,	112	Murugamale, hills,	36
Muddalagādrī Nāyaka, chief,	135, 136	Mushkara, Ganga king,	67, 69
Muddu Venkatappa Maḷavarāya,		Mutaiya, private person,	53
chief,	147, 148	Muttarasa, s. a. Srīpurusha,	49, 69
Mudigere, village,	148	Muttur, village,	35
Muddayya, private person,	60	Mysore, district, 1, 6, 19, 58; State, 1, 10	
Mudugalludēsa, country,	99		
Mūkāmbikā, goddess at Kollūru,	172, 173,		
174, 175			

N

Nāga, dynasty,	34	Narasimha, Hoysala king,	19
Nāgakēśava temple, s. a. Nārayanasvāmi		Do Vijayanagar king,	77
temple at Sūttūr,	19	Narasimha I, Hoysala king,	45
Nāgaladiṇṇe, place,	24	Narasimha III, do	42
Nagar, taluk,	160	Narasimbachar, R., scholar,	77
Nagarēśvara, temple at Paṭṭangere,	5, 29	Narasimha Joisa, private person,	171
Nāgaśarmma, donee,	68, 69	Narasimha-mahīpati, Vijayanagar king,	77
Nākaṇṇa, private person,	43	Narasipura, place,	40
Nalapa Hebāruva, private person,	46	Narayana, god,	55, 67, 142, 153
Nallanainā kālākakoḷa Vodeyar,		Narayanasvāmi, temple at Suttur,	6, 19
chief,	144, 145	Nattaguli, village,	144
Nallur, village,	153, 154	Navakāma, s. a. Śivamāra, Ganga	
Nanda, king,	88	king,	68, 69
Nandagōpālaka,	45	Nāvalūr, village,	88
Nandi, god,	20	Nāyakkagaḍa, private person,	168
Nandisaṃgha, sect among Jains,	58	Nēminātha, god, image of,	42, 43
Nandivarimma,	4	Nēmināthasvāmi, do	43
Nanjangūd, town, 1, 6, 19, 71, 77, 91,		Nēpāḷa, country,	153
119; taluk,	6	Nidugal, place,	22
Nāmmāndipānallūr, place,	141	Nikanahāḷi, village,	53
Nanni Changālva, Changālva ruler,	59	Nīla, private person,	164
Narabaritīrtha, Vaiṣṇava saint,	77	Nissanka pratāpa Chakrvartti, title,	45
Narasamangala, place,	47	Nitya Pushkaraṇi, pond,	141
Narasimha, image of, 33, 35; temple at		Nityavinōdavalanādu, place,	88
Agara,	33		

O

Odegal Basti, basti at Śravaṇabelgoḷa,	11	Oorgam, place,	23
Olināgayya, private person,	59		

P

	PAGE		PAGE
Padmā,	142	Pedatimma,	112
Padmanābha, <i>god</i> ,	66	Peddanna bhūpati, <i>chief</i> ,	158
Pairanēśvara, <i>god</i> ,	144, 145	Peṇagara, <i>city</i> ,	67
Paṭṭiveli, <i>village</i> ,	89	Periyāpaṭṇa, <i>village</i> ,	70
Palla, <i>village</i> ,	120	Perjjarangi, <i>plates of</i> ,	48
Pallava, <i>dynasty</i> ,	48	Perunkollapura, <i>village</i> ,	88
Pallavēndra, <i>do</i>	67	Pillāriguḍi, <i>do</i>	148
Pampā, <i>sacred place</i> ,	91	Pinnama, <i>king</i> ,	88
Panchi, <i>village</i> ,	60	Pommiannan, <i>private person</i> ,	55
Pāṇḍurangēśa, <i>god</i> ,	51	Porulāre, <i>city</i> ,	67
Pāṇḍya, <i>kingdom</i> ,	48, 153	Postakagachchha, <i>sect among Jains</i> ,	42, 43
Pāṇḍyappa, <i>private person</i> ,	174	Prabhākara Nāga, <i>Naga king</i> ,	34
Pāpa Timmayyadēva Maharāja, <i>chief</i> ,	121	Prachandagaṇḍa, <i>title</i> ,	45
Paradagere, <i>village</i> ,	68	Prahlāda charitre, <i>work</i> ,	39
Paramēśvara Paṇḍita, <i>private person</i> ,	171, 172	Pratāpachakravartti, <i>title</i> ,	41
Parīkshit, <i>Puranic king</i> ,	88	Prātaparudra, <i>king</i> ,	77, 120
Pārśvanātha, <i>god</i> , 31, 57, 58, 167; <i>basti at Sravanbelgoḷa</i> ,	12	Prithviganga, <i>Ganga king</i> ,	54
Pārvati, <i>goddess</i> ,	21, 25	Prithvi Konguni Sivamāra, <i>do</i>	69
Paṭṭanagere, <i>village</i> ,	5, 28	Prithvi Konguni Vriddharāja, <i>same as Sripurusha</i> ,	68
Paṭṭipombuchchapura, <i>s. a. Humcha</i> ,	166	Padukkudi, <i>place</i> ,	88
Pavini Venkatavaradācharya, <i>private person</i> ,	144	Pura, <i>village</i> ,	153
Payarani Pālya, <i>place</i> ,	144, 145	Purāṇaghaṭṭa,	138
		Pūru, <i>Puranic king</i> ,	88
		Puttēri,	148

R

Rāchamalla I, <i>Ganga king</i> ,	48	Rāmachandra, <i>god</i>	77, 88, 91, 120, 103, 135, 153, 154
Rāghavadēva, <i>Vijayanagar king</i> ,	88	Rāmachandradēva, <i>do</i>	144, 147
Rāghavāpura, <i>place</i> ,	32	Rāmachandrapura, <i>same as Nāvalur</i> ,	88
Rāghavēndra Śrīpāda, <i>guru</i> ,	153, 154	Rāmadēva, <i>Yādava king</i> ,	162
Rāghavēndraśvami, <i>mat at Nanjangud</i> ,	71, 77, 91, 112, 119, 136, 138, 141, 148, 154	Rāmanāthapur, <i>village</i> ,	42
Rāghavēndra tirtha, <i>same as Rāghavēndra-śvami</i> ,	154	Rāmānuja, <i>Śrīvaiṣṇava saint</i> ,	13, 56, 57, 55
Rāghavēndratirtha śrīpāda, <i>do</i>	135, 154	Rāmānujāchārya, <i>do</i>	55
Raghu, <i>Puranic king</i> ,	112	Rāmarāja, <i>Vijayanagar king</i> ,	88, 99, 103, 120, 121, 158
Raghunandana, <i>guru</i> ,	99, 120, 127	Rāmarāja Tirumalarāja, <i>do</i>	121
Raghunandana tirtha, <i>do</i>	88	Rāmarāya, <i>do</i>	99
Raghupakṣṭi, <i>village</i> ,	120	Rāma Vēdavyāsa, <i>god</i>	141
Raghupati, <i>god</i> ,	135, 138, 144, 145, 147	Rāma Viṭhala, <i>do</i>	99, 103
Rājagōpāla, <i>signature of</i> ,	127	Rāma Vyāsa, <i>do</i>	127, 141, 158
Rājanarēndra, <i>Vijayanagar king</i> ,	88	Rāmayya, <i>author</i> ,	40
Rājēndrachōla, <i>Chōla king</i> ,	56	Rāmēśvara, <i>god, temple of</i> ,	168
Rājēndrachōladēva, <i>do</i>	59, 60	Rāmōja, <i>engraver</i> ,	162
Rāma, <i>god</i> ,	26, 55, 57, 77, 99, 103, 112, 120, 127, 141, 145	Ranga, <i>Vijayanagar king</i> ,	112
		Rangaiya, <i>private person</i> ,	11

	PAGE		PAGE
Rangakshētra, <i>same as Srīrangam</i> ,	135	Rattahali, <i>village</i> ,	161
Ranganagari, <i>same as Seringapatam</i> ,	153	Rattihali, <i>same as Rattahali</i> ,	162
Ranganātha, <i>god</i> ,	112, 135, 138	Rattehalli, <i>do</i>	103
temple at Seringapatam,	2, 6, 9,	Rāvana, <i>demon king</i> ,	26, 112
Rangappa Kālakatōla, <i>ruler of Chengi</i> ,	141	Rāya Rāvutta miṇḍa, <i>title</i> ,	88, 99
Rangappa Kālākakoḷa Voḍeyar, <i>do</i>	144, 145	Rāyasam Lingappayya, <i>engraver</i> ,	144, 145
Rangēsa, <i>god</i> ,	153	Rāyasam Venkatarāmayya, <i>do</i>	147
Rāshtrakūta <i>period of</i> ,	1, 4, 5, 24, 27, 48	Rice, <i>scholar</i> ,	41, 55
Ratnāpuri, <i>place</i> ,	70		

S

Sabhāpati, <i>poet</i> ,	89	Sidadēva mahā arasu, <i>Hāranahalli</i>	51, 52
Sabhāpati, <i>engraver</i> ,	120	chief,	166
Sabhāpati Svayambhū, <i>poet</i> ,	112	Sidōja, <i>sculptor</i> ,	39
Sadāsi varāya, <i>Vijayanagar king</i> ,	51, 52	Sindagere, <i>village</i> ,	112
Sagar, <i>taluk</i> ,	167	Sindigere, <i>do</i>	67
Sakata, <i>demon</i> ,	120	Sindhuraja, <i>king</i> ,	91
Śākēta, <i>city</i> ,	112	Sindusur, <i>village</i> ,	112
Sambhu, <i>god</i> ,	45, 77, 88, 112, 119,	Singarāja, <i>chief of</i> ,	45
	138, 153, 158, 161	Singatagere, <i>village</i> ,	164
Sala, <i>Hoysala king</i> ,	45	Singha, <i>god</i> ,	120
Salakaraja, <i>subordinate of Achyutarāya</i> ,	112	Siranāḍu, <i>division</i> ,	46, 47, 48, 49
Salakaraja Chikka Tirumala Rajayya,		Sirivacheha, <i>Ganga king</i> ,	60
subordinate of Achtratarāya,	112	Siriyamma, <i>private person</i> ,	99
Salakaraja Chikka Tirumalayya dēva, <i>do</i>	112	Sirugapura, <i>village</i> ,	69
Salivūr, <i>same as Sālūr</i> ,	161	Sisṭapriya, <i>title</i> ,	27, 112
Sālūr, <i>village</i> ,	162, 164	Sīta, <i>goddess</i> ,	168
Sāluva Narasimha, <i>Vijayanagar king</i> ,	88	Śītūr, <i>village</i> ,	171, 175
Sangayasetti, <i>private person</i> ,	167	Śiva, <i>god</i> ,	20, 25, 31, 45, 112, 162, 171,
Śanivārasiddi, <i>title</i> ,	45		175
Śankara Nārāyaṇa, <i>god, image of</i> ,	20	Sivamāra, <i>Ganga king</i> ,	46, 47, 48
Sanṇayya, <i>private person</i> ,	42, 43, 49	Sivamāra I, <i>do</i>	49
Śāntapura, <i>village</i> ,	171	Sivarātri, <i>festival</i> ,	175
Śāntara, <i>chief of</i> ,	162, 166	Śivarātrisvāmi, <i>svami of Śrī Virasimhā-</i>	
Śāntaraja Sastry, <i>Mr. private person</i> ,	68	sana matt,	21
Śāntinātha basti, <i>at Sravanabelgoḷa</i> ,	12	Śivarātrisvami maṭha, <i>matt at Suttur</i> ,	21
Śāntiśvara basti, <i>do</i>	13	Śivārkamaṇḍipikā, <i>work</i> ,	121
Saptamātrika, <i>images of</i> ,	20, 168	Śivappa, <i>private person</i> ,	70
Saragūr, <i>village</i> ,	153, 154	Śivappa Nāyaka, <i>Keḷadi chief</i> ,	17
Sarasvati, <i>goddess, image of</i> ,	4	Śiyagella, <i>Ganga prince</i> ,	48
Sarṅgapāni, <i>god</i> ,	133	Skanda, <i>god</i> ,	30
Sayyad Yusuff, <i>private person</i> ,	60, 68	Skanda Nāga, <i>Nāga king</i> ,	34
Seringapatam, <i>town</i> ,	1, 3, 6, 54	Śravanabelgoḷa, <i>place</i> ,	3, 10
Settigauḍa, <i>private person</i> ,	168	Śrībhavana, <i>place</i> ,	48
Sētu, <i>village</i> ,	167, 168	Śrichikadēvarāya, <i>inscription on a can-</i>	
Shah Alam II, <i>Mughul emperor</i> ,	37	non,	22
Shampur, <i>village</i> ,	35	Sridēvi, <i>goddess</i> ,	158
Shimoga, <i>district, town</i> ,	1, 17, 37, 160		

	PAGE		PAGE
Śrīkanthēśvara, <i>god, temple at Nanjan-gud,</i>	6	Soḍaḷadēva, <i>Santara chief,</i>	161, 162
Śrī Kanthīrava, <i>legend on the coins,</i>	35	Sōmāchāri, <i>private person,</i>	168
Śrī Kṛishṇa, <i>god,</i>	25	Sōma, <i>chief,</i>	158
Śrīmushṇakshētra, <i>sacred place,</i>	141	Sōmarāju, <i>do</i>	158
Śrīnivāsadīkshita, <i>private person,</i>	39	Sōmayya, <i>private person,</i>	168
Śrīnivāsākshētra, <i>place,</i>	10	Sōmēśvara, <i>god, temple at Suttūr,</i>	6, 19, 20, 21
Śrī Pratāpa Kṛishṇa Rāya, <i>legend on coins,</i>	36	Sōmidēva, <i>chief,</i>	88
Śrīpurusha II, <i>Ganga king,</i>	69	Sonnasi Yallappa, <i>private person,</i>	174
Śrīpurusha, <i>do</i>	2, 45, 46, 47, 48, 49, 60, 68, 69	South Canara, <i>district,</i>	172
Śrī Rajagōpāla, <i>signature,</i>	120, 127, 133	Sthālapurāṇam Narasimhāchārya, <i>private person,</i>	441
Śrī Rāma, <i>god,</i>	111	Subaiya, <i>private person,</i>	53
Śrī Rāma, <i>signature of,</i>	144, 145	Subedar Lingappa, <i>do</i>	173
Śrī Rāma Navami, <i>festival,</i>	99, 103	Subrahmaṇya, <i>god,</i>	42
Śrī Rāmēśvara, <i>god, temple at Keḷadi,</i>	17	Subrahmanyēśvara, <i>god,</i>	42
Śrīranga, <i>Vijayanagar king,</i>	39	Sudhīndra, <i>guru,</i>	141, 154
Śrīranganātha, <i>god, image of,</i>	39	Sudhīndra tīrtha śrīpāda oḍeyar, <i>guru,</i>	135, 153, 154
Śrīrangapattana, <i>fort of,</i>	39	Sudhīndrayatīndra, <i>guru,</i>	91
Śrīrangapattanaḍacharitre, <i>work,</i>	37	Sumatīndra-tīrtha, <i>do</i>	138, 144, 145
Śrīranga Rāja, <i>Vijayanagar king,</i>	88	Sumatīndratīrtha śrīpāda oḍeyar, <i>guru,</i>	138
Śrīrangarajayya, <i>Vijayanagar chief,</i>	112	Suratrāṇa, <i>title,</i>	99, 112
Śrīrangarāya, <i>Vijayanagar king,</i>	39, 40, 88	Surēndra, <i>guru,</i>	91, 92, 99, 120, 127
Śrīrangarāya I, <i>do</i>	91, 99, 120	Surēndratīrtha, <i>guru</i>	88, 144, 145
Śrīvallabha, <i>Ganga king,</i>	67	Surēndra yatī, <i>do</i>	91, 92
Śrīvalliputtūr-simā, <i>division,</i>	131	Surēndra yatīndra, <i>guru,</i>	103
Śrīvīkrama, <i>Ganga king,</i>	67, 59	Suttūr, <i>village,</i>	6, 19
Śrī Virasimbāsana maṭha, <i>at Suttūr,</i>	21	Suttūramma, <i>goddess, temple at Suttūr,</i>	19
Śrī Virūpāksha, <i>signature,</i>	99, 112	Svasali, <i>same as Sōsale,</i>	71
Śrutakīrtidēva, <i>Jaina guru,</i>	43	Swamikannupillai, <i>scholar,</i>	57

T

Talakādukōṇḍa, <i>title of,</i>	56	Tegattūr vishaya, <i>division,</i>	68, 69
Talikōṭa, <i>battle field,</i>	99, 103	Tekkalakōṭa, <i>village,</i>	99
Talkāḍ, <i>place,</i>	9, 31, 56, 57	Thimmapa, <i>private person,</i>	119
Tāmaragere, <i>village,</i>	91	Tilugaramāri, <i>title,</i>	59
Tāmrāparni, <i>river,</i>	185	Timmannadanāyaka, <i>chief,</i>	39
Tāṇḍavēśvara, <i>god, figure of,</i>	30	Timmagaṇḍa, <i>private person,</i>	168
Tanjāpura dēśa, <i>country,</i>	127	Timmappa, <i>do</i>	18
Tanjāvūr, <i>town,</i>	88	Timmappa Nāyaka, <i>do</i>	49
Tanjōre, <i>do</i>	119	Timma Rāja, <i>Vijayanagar chief,</i>	121
Tanjūr, <i>do</i>	120, 121,	Tippama, <i>wife of Lakkabhūpa,</i>	112
Do, <i>chief of,</i>	141	Tippāmbikā, <i>wife of Salakarāja,</i>	112
Tātāchārya, <i>guru,</i>	120	Tiruchanāpalli Rāshtra, <i>division,</i>	138
Tāta Pinnama, <i>Vijayanagar king,</i>	88	Tirukaḷappur, <i>village,</i>	144
Tāvudugunḍi, <i>village,</i>	91	Tirukkarhavūr, <i>do</i>	89
Tegalapattu, <i>do</i>	69	Tirumakūḍlu-Narasīpura, <i>town,</i>	39

	PAGE		PAGE
Tirumala, <i>Vijayanagar king</i> ,	77	Tonnu, <i>place</i> ,	57
Tirumalāchārya, <i>private person</i> ,	39	Trimūrti Nārāyaṇa, <i>god, temple at Banda-</i>	
Tirumalāmbikā, <i>mother of Rāmāraja</i> ,	88	like,	17
Tirumalarāja, <i>Vijayanagar king</i> ,	88, 158	Tripūrāntakahakkalu, <i>place</i> ,	165
Tirumalarāya, <i>do</i>	112, 121	Trivikramāvatāra, <i>god, incarnation of</i>	
Tirumārāyaṇa, <i>private person</i> ,	57	Vishṇu,	27
Do <i>god</i> ,	57	Tryambaka, <i>god</i> ,	67
Tirunārāyaṇapperumal, <i>private person</i> ,	55	Tungabhadra, <i>river</i> ,	91, 99, 112, 171
Tiruvannāmalai, <i>inscription of</i> ,	127	Turushkas,	153
Toduvelli Sembiyamkuḍi, <i>village</i> ,	88	Turvāsu, <i>Purānic king</i> ,	77
Toḷali, <i>village</i> ,	103	Tyāgaraja, <i>engraver</i> ,	127
Tondanūr-nambi, <i>s. a. Vishṇuvardhana</i> ,	57		

U

Ubhayadaḷapitāmaha, <i>title</i> ,	88, 99	Utkala, <i>country</i> ,	88
Udayagiri, <i>fort</i> ,	77, 120	Uttama Rangappa Kālākakola	
Udubhavasavajña Rēvapperumal, <i>god</i> ,	55	Vodeyar, <i>Chengi chief</i> ,	144, 145
Ummattūr, <i>village</i> ,	147, 148	Uttarādi maṭha,	78, 141
Upēndratīrthaśvami, <i>guru</i> ,	147, 148		

V

Vadagale Guruparamparā, <i>work</i> ,	57	Vēlur, <i>place</i> ,	121
Vadavillava Nallūr, <i>village</i> ,	88	Venkatādri, <i>priest</i> ,	51, 52
Vadayāri <i>chief</i> ,	141	Venkatādri, <i>Vijayanagar king</i> ,	88
Vaddalli, <i>village</i> ,	168	Venkatādri Nāyaka, <i>Belur chief</i> ,	52, 53
Vaderu Gauḍana Rāmāna, <i>private person</i> ,	53	Venkaṭalakshamma, <i>private person</i> ,	42
Vādīndratīrthaśvāmi, <i>guru</i> ,	147	Venkaṭapatirāya, <i>Vijayanagar king</i> ,	120
Vādīndra Yōgi, <i>do</i>	158		121
Vāgīśa Yōgi, <i>do</i>	77	Venkaṭapatirāya II, <i>do</i>	35
Vaidya Lingayya, <i>engraver</i> ,	147	Venkatappa Nāyaka, <i>Keḷadi chief</i> ,	171, 172,
Vaishṇava, <i>sect</i> ,	49, 120		174, 175
Vaishṇava Guruparamparā, <i>work</i> ,	57	Venkataramaṇa, <i>god, temple at Malekal</i>	
Vālappanikovil, <i>village</i> ,	144	Tirupati,	17
Vāmana, <i>god</i> ,	27, 171	Venkatasubaiyya, <i>private person</i> ,	42
Vanga, <i>country</i> ,	153	Vemkaṭēśa, <i>god</i> ,	35
Varadarāja, <i>god, image of</i> ,	19, 32	Vēnugōpala, <i>god</i> ,	28
Varadēndra Yatīndra, <i>guru</i> ,	158	Vettāru, <i>river</i> ,	89
Varāha, <i>type of coins</i> ,	35	Vibhu Nāga, <i>Nāga king</i> ,	34
Vārāṇāsi, <i>sacred place</i> ,	55	Vibudhēndra, <i>guru</i> ,	59
Varddhamānaśvāmi, <i>god</i> ,	167	Vibudhēndratīrtha, <i>do</i>	154
Vardhamānabasti, <i>at Sravanabelgoḷa</i> ,	12	Vibudhēndra Yatīndra, <i>do</i> ,	77
Vasudēva, <i>father of Krishna</i> ,	25	Vidyādhara, <i>god</i> ,	26
Vasudhēndrasvāmi, <i>guru</i> ,	147, 148	Vijaya,	88
Vasudhēndra Yōgi, <i>do</i>	158	Vijayāditya, <i>Chalukya king</i> ,	69
Vātāpi, <i>same as Bādāmi</i> ,	68	Vijayanagar, <i>dynasty</i> ,	52, 77, 99, 103,
Vatsa gotra, <i>lineage</i> ,	68		121
Veḷande, <i>place</i> ,	144	Vijaya Viṭhala, <i>god</i> ,	99, 103

	PAGE		PAGE
Vijayavappulā Malavarāya, <i>chief</i> ,	147,	Vira Narasimhadēvarāya, <i>Hoysala king</i> ,	41
	148	Virāmdavaramkuru, <i>village</i> ,	144
Vijayēndraśvami, <i>god</i> ,	32	Virapaya, <i>private person</i> ,	168
Vijayēndratīrtha, <i>guru</i> ,	88	Virapratāpa, <i>title</i> ,	51
Vijayēndra Yati, <i>guru</i> ,	119	Virūpāksha, <i>god, signature of</i> ,	77, 89, 91
Vijayīndra, <i>do</i>	120, 141	Vishṇu, <i>god</i> ,	20, 31, 77, 112, 119
Vijayīndratīrtha śrīpāda, <i>do</i> ,	153, 154		141, 153, 158
Vijayīndrayatīndra, <i>do</i>	120, 127	Vishṇu, <i>Hoysala king</i> ,	56
Vijayīndra Yōgi, <i>do</i> ,	91	Vishṇugōpa, <i>Ganga king</i> ,	54, 69
Vikramāditya VI. <i>Chalukya king</i> ,	56	Vishṇugōpamahādhirāja, <i>do</i>	67
Vilanda, <i>place</i> ,	67	Vishṇuvardhana, <i>Hoysala king</i> ,	14, 31, 55,
Vinayāditya, <i>Hoysala king</i> ;	56		56, 57
Viraballāla II, <i>do</i>	37	Vishṇuvardhana Hoysala, <i>do</i>	2, 9, 55, 57
Viraballāla III, <i>do</i>	36	Vishṇuvardhana Hoysala Chatur-	55, 56, 57
Viraballāla dēva, <i>do</i>	161	vēdi Mangalam, <i>same as Belgola</i> ,	
Virabhadra, <i>god</i> ,	20, 29, 30	Visvanātha Nāyaka, <i>Madhura</i>	
Virabhadra, <i>temple at Āsandi</i> ,	5, 29	chief,	135, 136
Do <i>Suttur</i> ,	19, 21	Viṭhala, <i>god, image of</i> ,	27, 51, 52
Virabhadra Nāyaka, <i>Keladi chief</i> ,	172, 172,	Viṭhalāpur, <i>village</i> ,	43
	173	Viṭhalēsa, <i>god</i> ,	51
Vira Chavappabhūpa, <i>chief</i> ,	88	Vridhdharāja, <i>same as Śripurusha</i> ,	49
Vira Hemmādirāya, <i>Vijayanagar king</i> ,	88	Vriṣha, <i>Purāṇic king</i> ,	112
Viramma, <i>Keladi queen</i> ,	175	Vuddabe, <i>private person</i> ,	60
Virapa, <i>engraver</i> ,	53, 77, 89, 91	Vyara, <i>taluk</i> ,	24
	99, 112	Vyāsa, <i>sage</i> ,	141, 142
Virapāchārya, <i>engraver</i> ,	112		

Y

Yādava, <i>dynasty</i> ,	162	Yellambalase, <i>village</i> ,	45, 46
Yādavābhyudaya, <i>work</i> ,	121	Yaliambalasi, <i>do</i>	4, 5
Yadvālla, <i>village</i> ,	91	Yivaḷli, <i>do</i>	168
Yādavanārāyaṇa, <i>title</i> ,	45	Yōgānarasimha, <i>god</i> ,	28
Yamalārjunīya, <i>episode</i> ,	25	Yōgīndratīrtha, <i>guru</i> ,	144, 145
Yamunā, <i>river</i> ,	25	Yōgīndratīrtha śrīpāda, <i>do</i>	135
Yarige, <i>village</i> ,	164	Yōgīndratīrtha śrīpāda oḍeyar, <i>do</i>	135

ILLUSTRATIONS



1. VARADARAJA, NARAYANASWAMI
TEMPLE, SUTTUR (p. 19).



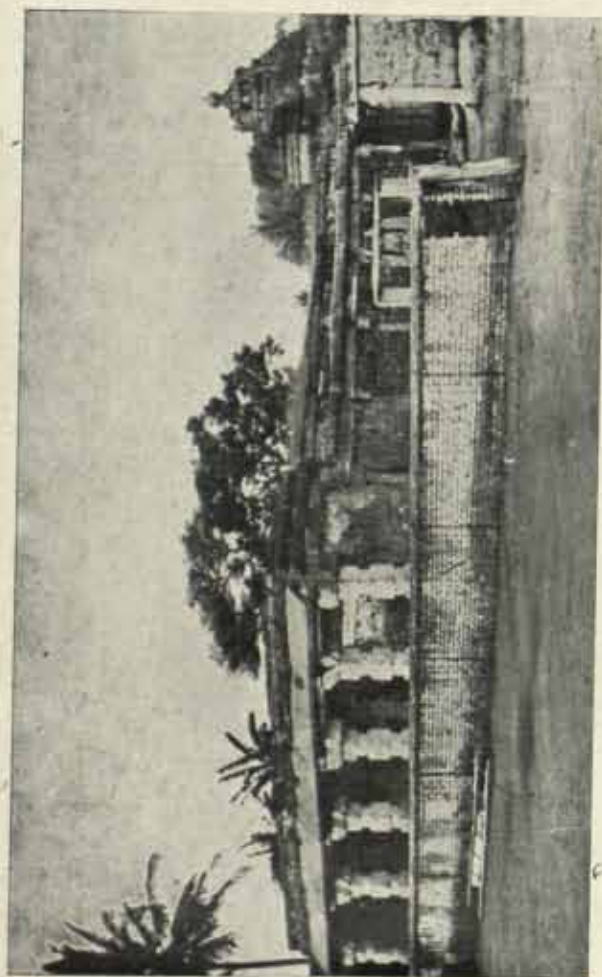
2. SANKARANARAYANA, SOMESVARA
TEMPLE, SUTTUR (p. 20).



3. A VOTIVE RELIEVO, SOMESVARA TEMPLE,
SUTTUR (p. 20).



4. CHAMUNDA, SOMESVARA TEMPLE,
SUTTUR (p. 20).



1. SOMESVARA TEMPLE, SUTTUR (p. 20).



2. TRIMURTI LINTEL ABOVE THE NAVARANGA DOORWAY, SOMESVARA TEMPLE, SUTTUR (p. 20).



3. DOORWAY, VIRABHADRA SHRINE, SUTTUR (p. 21).



1. GANESA, KADUR (p. 24).



2. A RASHTRAKUTA INSCRIPTION PILLAR,
KADUR.



3. CHENNAKESAVA, CHENNAKESAVA
TEMPLE, KADUR (p. 27).



4. VITHALA, CHENNAKESAVA TEMPLE,
KADUR (p. 27).



THE FOUR FACES OF THE SECOND PILLAR FROM THE EAST, ANJANEYA TEMPLE, KADUR (p. 25).



1. FIRST PILLAR FROM THE EAST, ANJANEYA TEMPLE, KADUR (p. 25).



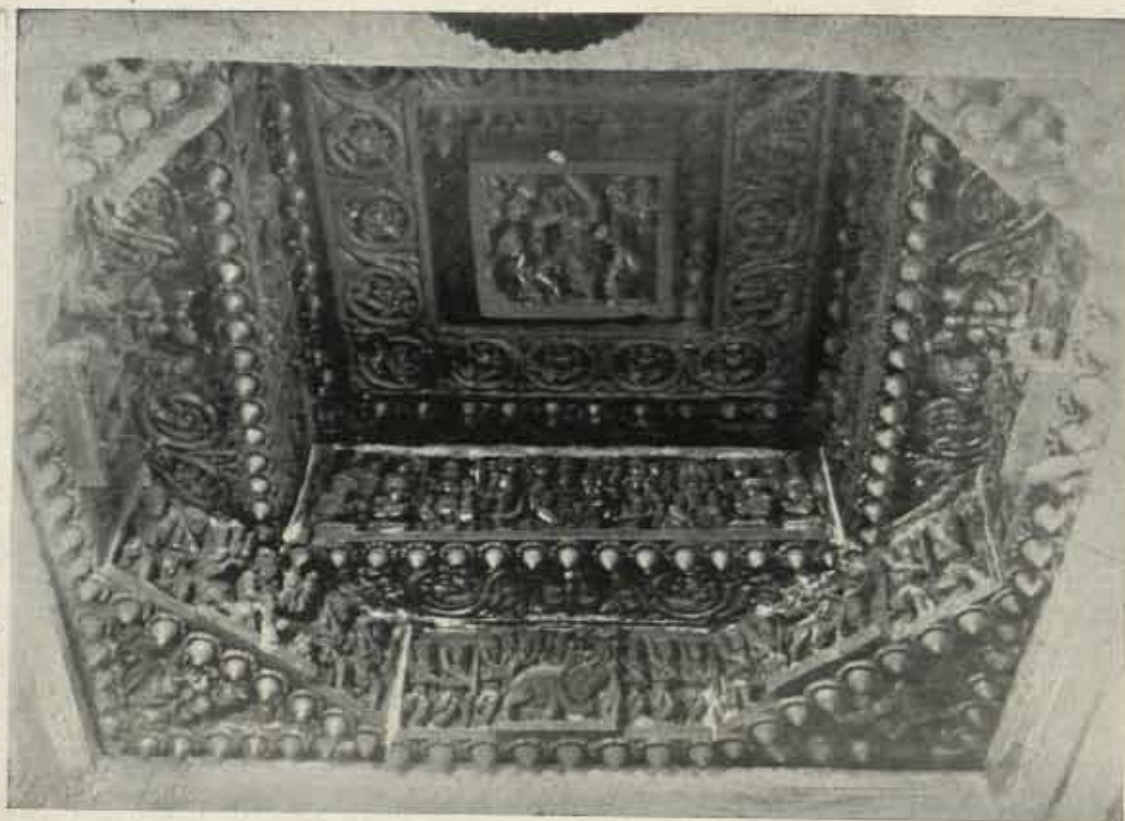
2. TWO FACES OF THE THIRD PILLAR FROM THE EAST, ANJANEYA TEMPLE, KADUR (p. 26).



3. TWO OTHER FACES OF THE THIRD PILLAR FROM THE EAST, ANJANEYA TEMPLE, KADUR (p. 26).



4. FOURTH PILLAR FROM THE EAST, ANJANEYA TEMPLE, KADUR (p. 27).



1. OBLIQUE VIEW OF THE CENTRAL CEILING OF THE NAVARANGA, VIRABHADRA TEMPLE, ASANDI (p. 29).



2. DOORWAY OF THE MAIN CELL, VIRABHADRA TEMPLE, ASANDI (p. 29).



3. A PILLAR OF THE NAVARANGA, VIRABHADRA TEMPLE, ASANDI (p. 29).



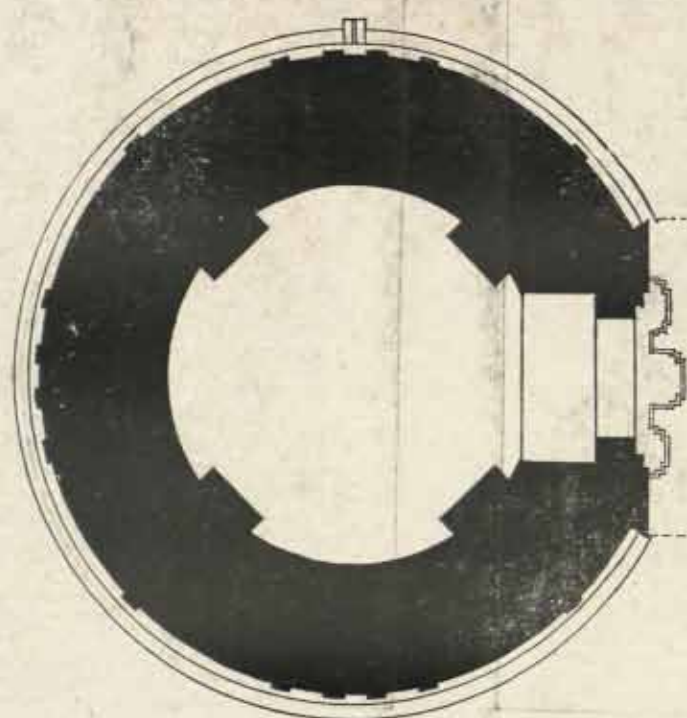
1 LAKSHMINARASIMHA, KESAVA TEMPLE,
YELLAMBALSI.



2. VENUGOPALA, KESAVA TEMPLE,
YELLAMBALSI.



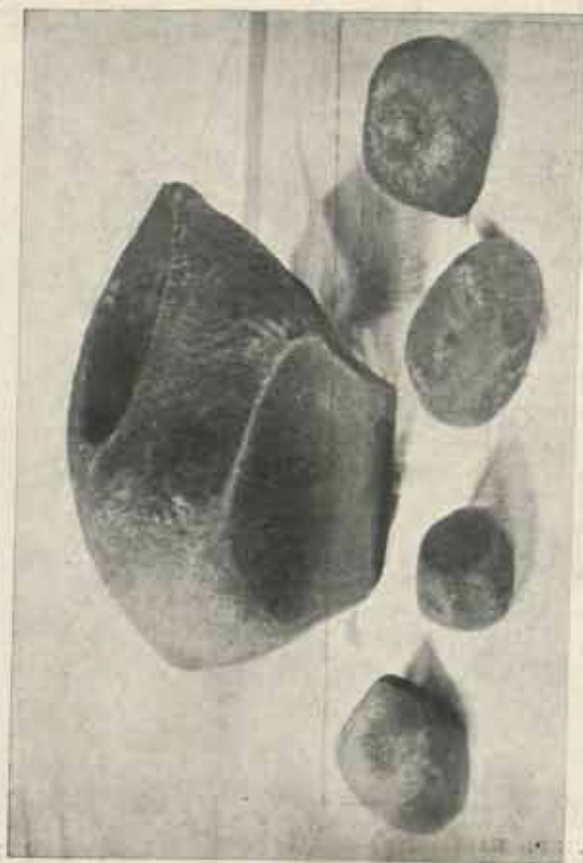
3. DOORWAY JAMES, RUINED KALLESVARA
TEMPLE, YELLAMBALSI.



0 1 2
FEET

BHAKTAVATSALA TEMPLE
BELGOLA

2 (p. 33).



1. PREHISTORIC ANVILS AND MULLERS (p. 23).



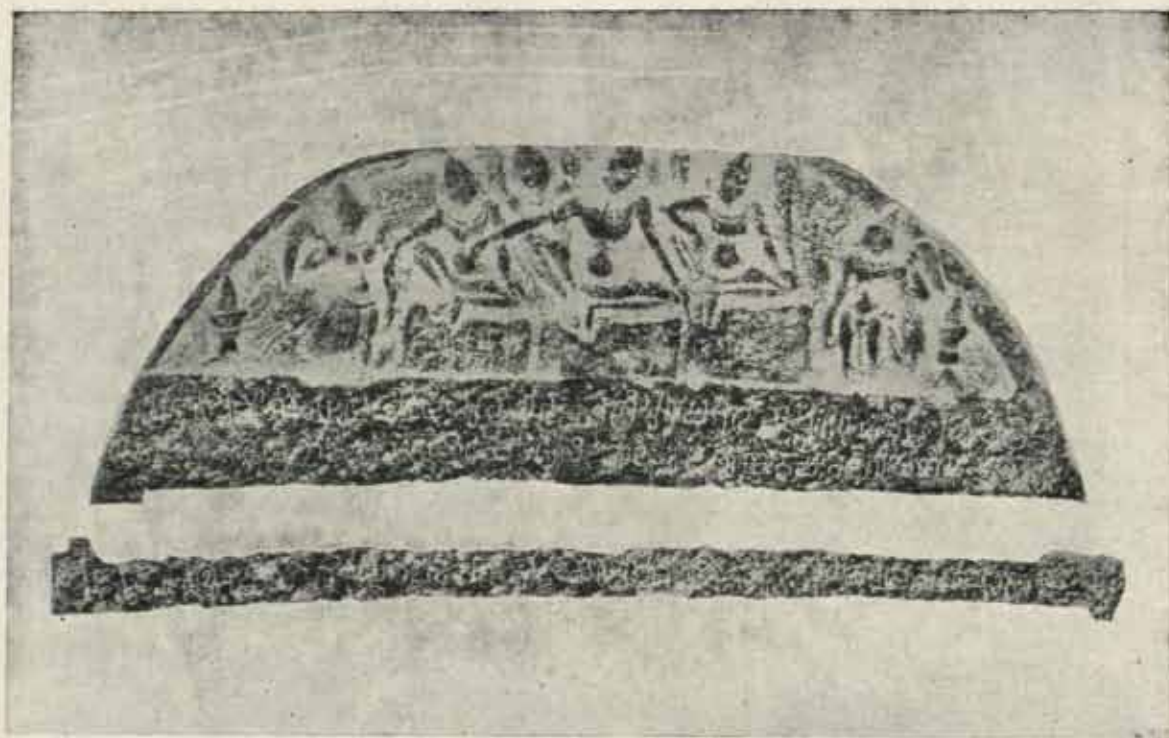
1. JANARDANA, JANARDANA TEMPLE, BELAGOLA (p. 33).



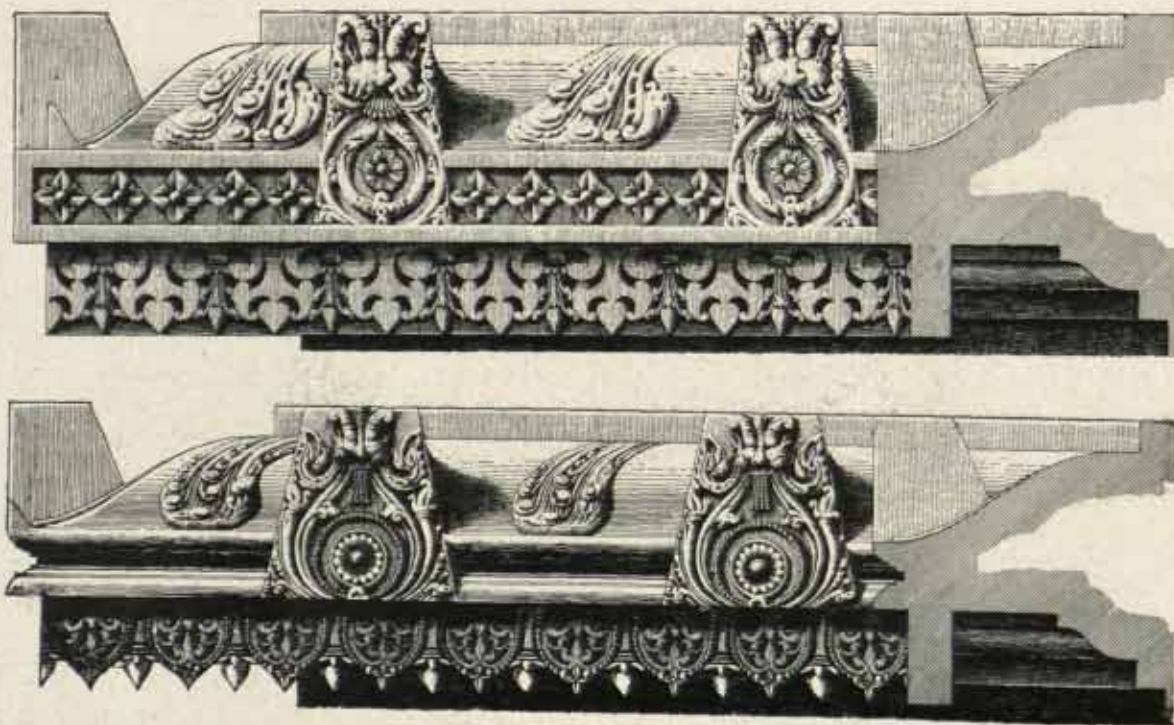
2. THE MAHADVARA, CHAMUNDESVARI TEMPLE, CHAMUNDI HILL, MYSORE.



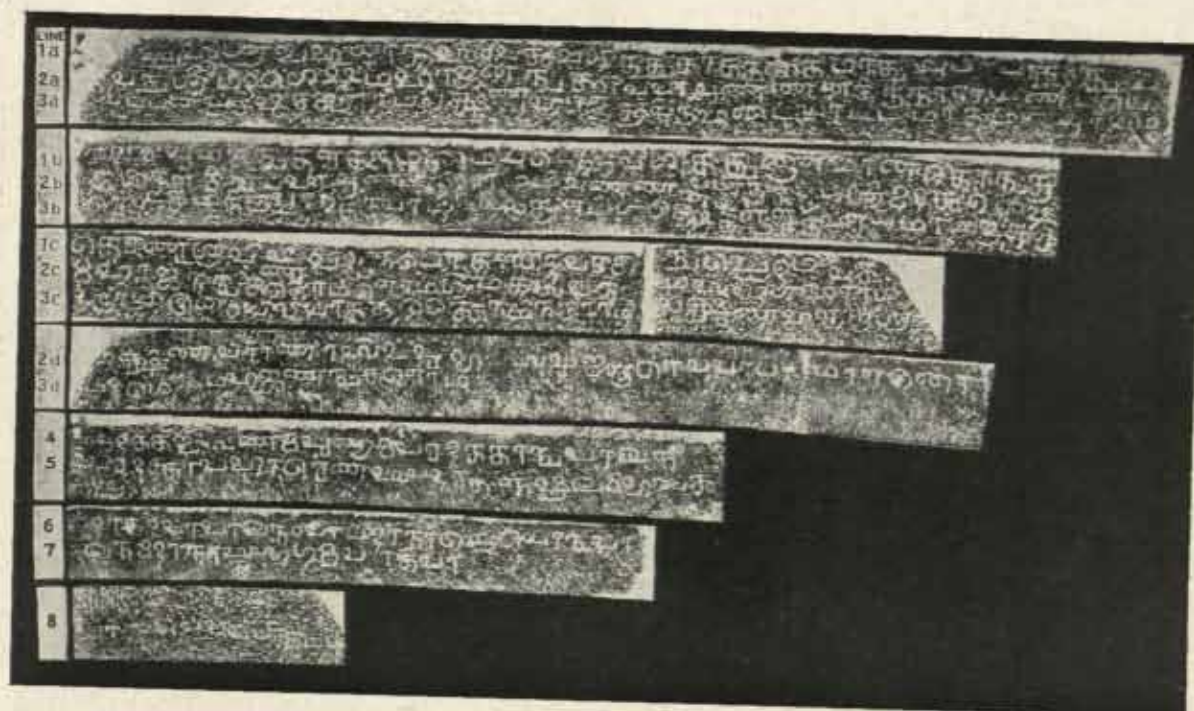
3 and 4. VIEWS OF BHAKTAVATSALA SHRINE, BELAGOLA (p. 33)



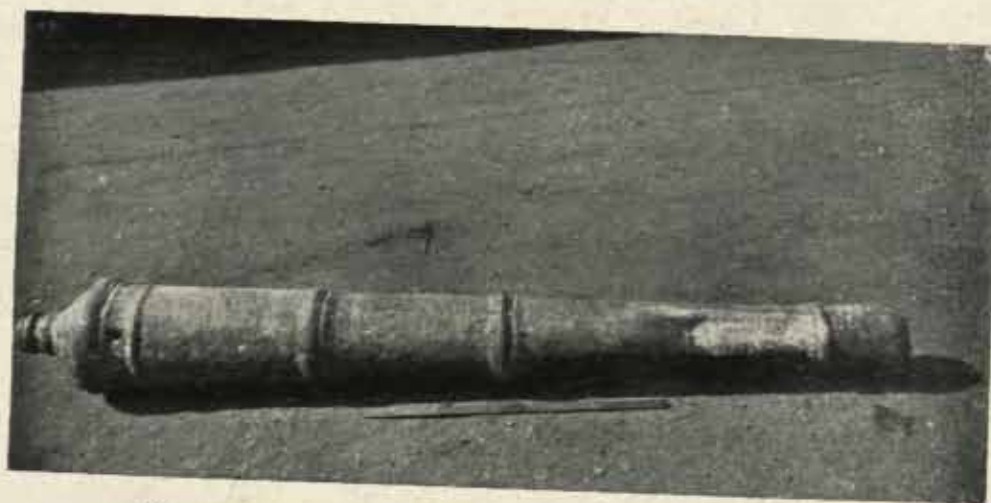
1 GANGA INSCRIPTION, YELAMBASI (p. 46).



2 SOME DETAILS OF EAVES, KESAVA TEMPLE, BELUR.



1. BASEMENT INSCRIPTION OF VISHNUVARDHANA-HOYSALA AT JANARDANA TEMPLE, BELAGOLA (p. 54).



2. AN OLD CANNON FOUND AT THE JAIL, MYSORE (p. 22).

ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णार्जुनसंवा
 दप्रथमोऽध्यायः ॥ १ ॥ दृष्ट्वा तु पाण्डुपुत्रो
 पाण्डुपुत्रो द्रुपदं शिष्यं तं उवाच ॥ १ ॥

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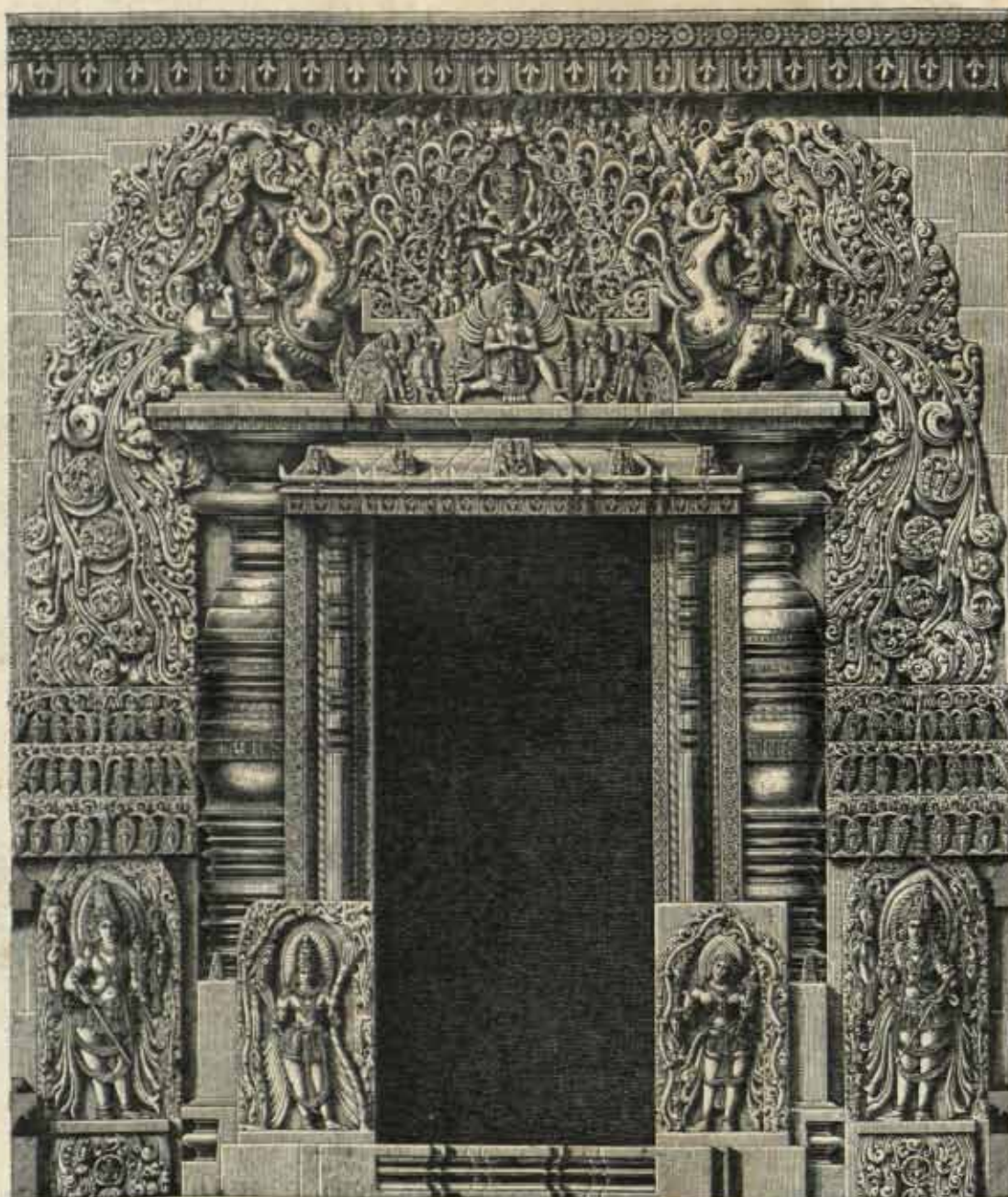
BARADUH INSCRIPTION OF SRIPURUSA (p. 60).



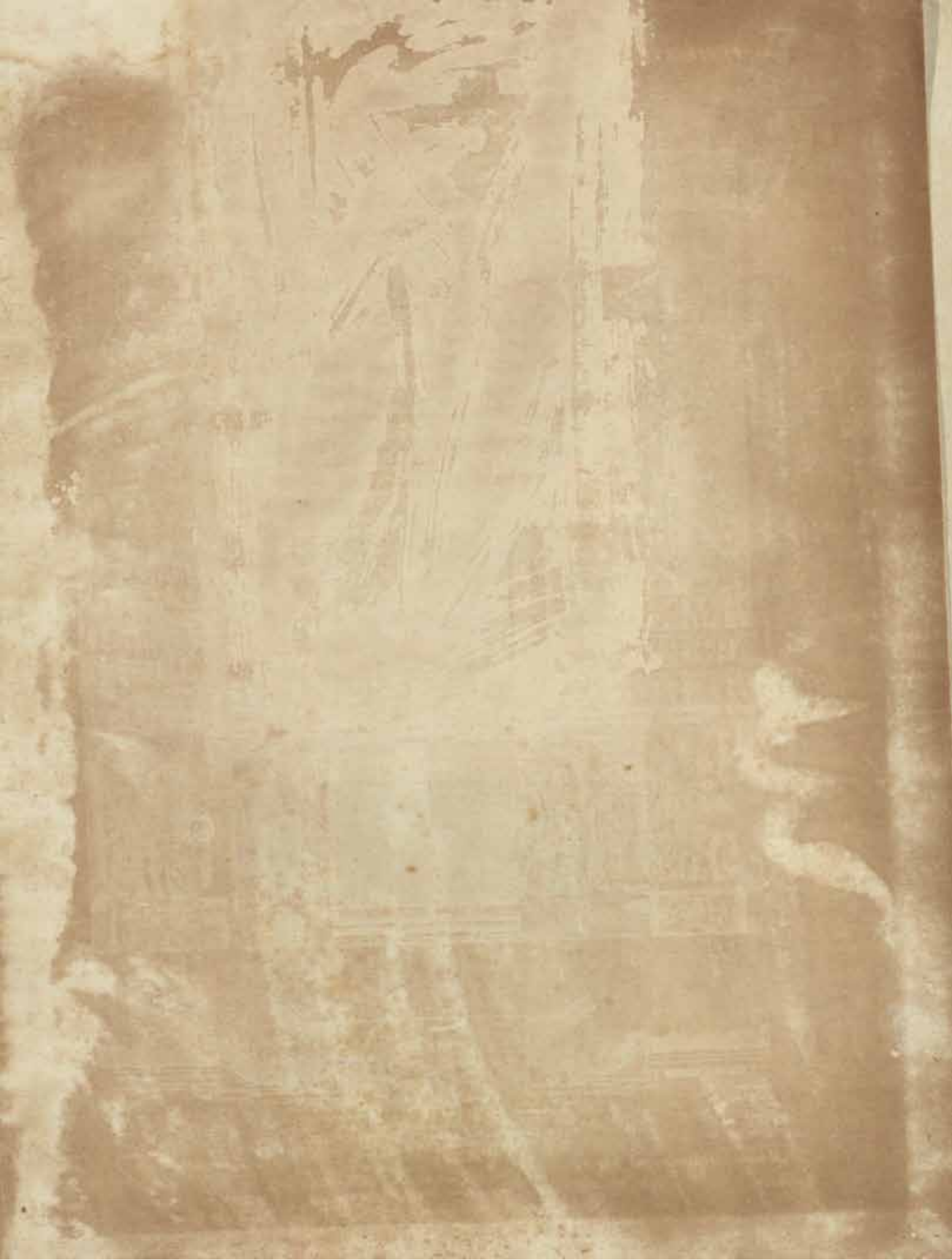
COPPER PLATE GRANT OF TIRUMALARAYA TO EMMEBASAVA (p. 103.)



COPPER PLATE GRANT OF THE VIJAYANAGAR KING SRIRANGARAYA (p. 78).



EAST DOORWAY, KESAVA TEMPLE, BELUR.



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